I. R. NEWSPAPER REGY
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Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI—NEW SERIES, No. 1089.] LONDON: WEDNESDAY, SEPTEMBER 19, 1866. PRICE {UNSTAMPED .. 5d. / STAMPED..... 6d.

CONGREGATIONAL UNION.

The AUTUMNAL MEETINGS will be held in SHEFFIELD on MONDAY, Oct. 8th, and following days.

Members and delegates requiring accommodation must send their application to the undersigned, in London, on or before the 25th instant. Ministers and students, not being members, but visitors only, will be supplied with Tickets of Admission to the Assembly on application for the same, not later than Oct. 1st.

G. SMITH, R. ASHTON, } Secretaries.

18, South-street, Finsbury-place,
17th September, 1866.

ENGLISH CONGREGATIONAL CHAPEL-BUILDING SOCIETY.

The THIRTEENTH ANNIVERSARY of this SOCIETY will be held in the LECTURE ROOM of JAMES-STREET CHAPEL, WESTMINSTER (Rev. Samuel Martin's), on WEDNESDAY, 26th September. Chair to be taken by JOHN CROSSLEY, Esq., of Halifax, at Seven p.m.

J. C. GALLAWAY, Secretary.

Office, 118, London Wall, Moorgate, E.C.

BAPTIST UNION.

AUTUMNAL SESSION, 1866.

The Autumnal Session of the Baptist Union will be held in Liverpool, October 10th and 11th. Each church in connexion with the Union is empowered to send its Minister and two delegates, and each Association two delegates, to these Autumnal Meetings. The churches in Liverpool and neighbourhood offer a cordial welcome to such delegates, and will be happy to provide for their entertainment during the Session. Those who propose to accept this invitation will be kind enough to signify the same to the Rev. S. H. Booth, of Birkenhead, on or before Friday, the 21st inst.

A programme of the Meetings will be sent, with the letter of instructions, on receipt of a delegate's application.

(Signed)
EDWARD STEANE, J. H. MILLARD, } Secretaries of Baptist Union.
S. H. BOOTH, } Secretary of Liverpool Autumnal Session Committee.

Birkenhead, September 3, 1863.

APPRENTICESHIP SOCIETY.

The ANNUAL GENERAL MEETING and ELECTION will take place at 18, SOUTH-STREET, FINSBURY, on TUESDAY MORNING, September 25, 1866.

The Poll will commence at Eleven o'clock and close at One precisely.

I. VALE MUMMERY, W. WELLS KILPIN, } Hon. Secretaries.

SPECIAL ELECTION FOR CHOLERA CASES ONLY.

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The Committee are prepared to receive applications immediately from the Friends of Orphans whose Parents or Father only may have died of Cholera, or from local committees. All needful information can be obtained at the Office. Ten Orphans will be Elected. The List will close on the 30th instant. 355 poor Orphans are now in the Schools.

Contributions are earnestly solicited. A donation of 10*l.* 10s. and upwards constitutes a Governor for life; 5*l.* 5s. a Life Subscriber; Annual Governor, 1*l.* 1s. and upwards; 10s. 6d. a Subscriber.

JOSEPH SOUL, Secretary.

56, Ludgate-hill, London, E.C.

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NEW COLLEGE, LONDON.

The SESSION of 1866-67 will be opened on FRIDAY, Sept. 28, with an INTRODUCTORY LECTURE by the Rev. Professor NEWTH, M.A., F.R.A.S., at Seven o'clock p.m.

The Classes of the Faculty of Arts are open to Lay Students above the age of Fifteen Years, on payment of very moderate fees.

The Syllabus of Lectures, and all other necessary information, may be obtained on application to the undersigned, at the College, Finchley New-road, Hampstead, N.W.

W. FARRER, LL.B., Secretary.

UNIVERSITY COLLEGE, LONDON,

FACULTY of ARTS and LAWS.—SESSION 1866-67.

The SESSION will COMMENCE on MONDAY, October 8th. INTRODUCTORY LECTURE at 3 p.m., by PROFESSOR H. J. ROBY, M.A. Subject: "The Importance and Position of Law as a subject of General Education."

CLASSES.

Latin—Professor Seely, M.A.
Greek—Professor Malden, M.A.
Sanscrit—Professor Goldstucker.
Hebrew (Goldsmid Professorship)—Professor Marks.
Arabic and Persian—Professor Rieu, Ph.D.
Telugu—Professor C. P. Brown.
Marathi—Teacher. Mr. W. S. Price.
Hindustani and Hindi—Teacher, the Rev. F. G. Ullmann.
Bengali—Teacher, Mr. Goolam Hyder.
Gujráthi—Teacher, Mr. Rustomjee Cowasjee.
Hindu Law—Professor, E. P. Wood, B.A.
English Language and Literature—Professor H. Morley.
French Language and Literature—Professor Cassal, LL.D.
Italian Language and Literature—Professor G. Volpe.
German Language and Literature—Professor Heimann, Ph.D.
Comparative Grammar—Professor Key, M.A., F.R.S.
Mathematics—Professor De Morgan.
Mathematical Physics—Professor Hirst, Ph.D., F.R.S.
Experimental Physics—Professor Foster, B.A.
Physiology—Professor Sharpey, LL.D., M.D., F.R.S.
Chemistry and Practical Chemistry—Professor Williamson, F.R.S.
Civil Engineering—Professor Pole, F.R.S., M.I.C.E.
Architecture—Professor Hayter Lewis, F.S.A., F.I.B.A.
Geology (Goldsmid Professorship)—Professor Morris, F.G.S.
Mineralogy—Professor Morris, F.G.S.
Drawing—Teacher, Mr. Moore.
Botany—Professor Oliver, F.R.S.
Zoology (Recent and Fossil)—Professor Grant, M.D., F.R.S.
Philosophy of Mind and Logic—Professorship vacant.
Ancient and Modern History—Professor Beesly, M.A.
Political Economy—Professor J. E. Cairnes, M.A.
Law—Professor J. A. Russell, LL.B.
Jurisprudence—Professor H. J. Roby, M.A.

RESIDENCE of STUDENTS.—Some of the Professors receive Students to reside with them; and in the Office of the College there is kept a Register of Persons who receive Boarders into their Families. The Register will afford information as to terms and other particulars.

Information concerning Andrews' Entrance Exhibitions, Classics and Mathematics, three of 30*l.*, tenable for three years; Andrews' Prizes, Andrews' Scholarships, Jews' Commemoration Scholarship, David Ricardo and Joseph Hume Scholarships in Political Economy, and Joseph Hume Scholarship in Jurisprudence, and other Prizes, will be found in the Prospectus of the Faculty. These may be had on application at the Office of the College.

The Session of the Faculty of Medicine will commence on Monday, October 1st.

The SCHOOL will OPEN on TUESDAY, September 25th.

CHAS. CAPAL, LL.D., Dean.
CHAS. C. ATKINSON, Secretary to the Council.

August 21st, 1866.

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REGISTRATION.

BOROUGH OF THE TOWER HAMLETS.

NOTICE is hereby given, that FRANCIS HENRY BACON, Esq., Barrister-at-Law, having been appointed by the Lord Chief Justice of England to revise the LIST of VOTERS for the Borough of the TOWER HAMLETS, will hold his Court for that purpose, in the COURT HOUSE, in WELLCLOSE-SQUARE, situate within the said Borough, on MONDAY, the 8th day of October next, at Eleven of the Clock in the Forenoon precisely.

By Sec. 35 of 6 Vic., cap. 18, the Returning Officer and the several Overseers of the respective Parishes within the said Borough, are required to attend the Court of the Revising Barrister, and at the opening of the said Court to deliver to the Revising Barrister the List of Voters made by them respectively, and also all the original Notices of Claims and Objections received by them, and to produce all Rate-Books, Documents, Papers, and Writings, in their possession, custody, or power, touching any matter necessary for revising the respective Lists of Voters.

Dated this 7th day of September, 1866.

HENRY CHILD,
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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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Ecclesiastical Affairs.

SOCIAL INFLUENCES OF THE STATE CHURCH.

VI.

MEANS OF INTELLECTUAL CULTURE.

SOME general aspects of our subject having been passed under review, we turn to two or three which have a special bearing, foremost amongst which we rank the influence exerted by the State Church upon the social condition of the country, by the restrictions it has imposed on the principal means of intellectual culture. The topic is a very large one—much larger, in fact, than our present object, or our space, will admit of our discussing fully. But we may conveniently call the notice of the reader to a few of its more salient points, having attentively considered which he will get a very fair notion of what would be yielded to a more minute survey.

We begin with the national Universities, Oxford and Cambridge. We call them "national" because they belong to the nation, and are under national control. And in what we are about to say of them, we shall use the term "Universities" in the popular sense, not as distinct from, but as, in modern times, practically comprehending, and constituted by, the colleges affiliated to them. Until quite recently, they were the only apparatus for high intellectual culture in this kingdom, and they are now the principal, and the specially favoured. They inherit rich endowments. Their age, their traditions, their scholars, have encircled them with a halo of *prestige* and splendour which is even more attractive than their rich resources. They possess every essential qualification for raising to the highest pitch the mental and moral tone of society. If they had mainly adhered to the object of their foundation—if they had made it continuously their chief care, as once they did, to diffuse throughout this land a knowledge and love of humane letters, to permeate all classes with mental light suited to their respective conditions, to be the centres of active intellectual life to the whole country, to preside over, stimulate, guide, purify, invigorate, the thinking faculties of the people as a whole—there is no figuring to oneself the grandeur and the glory which they might by this time have achieved. For it was their proper function, not merely to rear to maturity the best types of mind, and to initiate and bring to perfection the best processes of training, but to quicken, sustain, and exalt educational effort in every grade of the community. We say they might have done this. They might have made the English people the most thoroughly educated people in the world. They might have excited an enthusiasm for letters. They might have radiated an influence which would make itself felt everywhere, and everywhere for good. They had all the facilities in their hands. They have had them for several centuries. They had all that could be wished for them in respect of position, and if they had lacked anything necessary for the more complete realisation of their true object, the nation would have eagerly given it to them.

The State Church took possession of these noble institutions and made them her own. What has the consequence been? Their original purpose—broad, national, expansive, and far-reaching—was lost sight of. They dwindled into ecclesiastical seminaries. Instead of being the perennial sources of intellectual life to the country, they became its places of retreat and inaction. They ceased to consult the educational interests of the nation, and, under the plea, and, perhaps, from a sincere but narrow and mistaken view of promoting religion, they devoted themselves primarily to the legally authorised priesthood. They took an exclusive form of constitution and stereotyped it. They drove from them every one who would not subscribe to the faith and discipline of the Established Church. They became close corporations, and, like all close corporations, they absorbed and so perverted to comparatively selfish ends, provisions which, if wisely and economically applied, would have sufficed, by their direct and indirect agency, to fertilise and to keep under cultivation the mind of all England. They rigidly adhered to a curriculum of study which the altered circumstances and wants of the times had outgrown. They intensified our insular modes of thought, and aimed at putting upon them, even when thus needlessly contracted, an ecclesiastical stamp. If they have recently become less exclusive—if they are beginning to recover sight of their proper object and work—if a more active, magnanimous, and beneficent intellectual life is being kindled and nourished in their bosoms—it is only because, and in so far as, the Legislature has weakened the supremacy of the State Church over them. That Church is still intent upon dwarfing their immense capabilities of usefulness to suit their own purposes, and, to the whole extent to which she meddles with them, she warps them to sectarian ends.

Now, society has good reason to regret this influence of the State Church upon the means of mental culture, for society incalculably suffers from it. But the injustice it has inflicted, and still inflicts, on Dissenters, is crueller than even they have the least idea of. Operating upon many successive generations, it has gradually eliminated Nonconformity from the benefit to be derived from thoroughness of intellectual training, and has converted what was a mere arbitrary barrier between it and the eminences of social life into natural disqualification. That under so heavy a disadvantage it has been able, not only to hold its ground, but to make large advances, speaks well of the soundness of its principles. It is highly probable, however, that if the Universities had never been closed against it, the tone of English opinion and feeling in reference to the whole range of religious questions would have been vastly softened as well as raised. Society cannot have profited by forcibly depressing any set of principles or men to a lower position than they would have taken if left to their own vital energies. The State-Church may have gained from it a comparative superiority to that portion of the community which is beyond her pale, but the community itself sustains an irreparable loss.

It is to be borne in mind, moreover, that, second only to the importance of ascertaining and accepting truth, are the uses made of it, the modes in which it is exhibited, and the spirit which is expressed in commending it to others. It matters nothing to the immediate object of our present observations, whether State-Churchmen or Dissenters have got hold of the right principle in regard to the maintenance of religious institutions. Whichever it may be, it is desirable that both parties should possess all the qualifications which would enable them to handle their differences in that manner which could give truth the best chance of discovering itself. The mist that envelopes it is generated in the lower rather than in the upper levels of human nature—in opinionativeness, prejudice, passion, contempt for others. Mutual respect, habits of patient and thorough investigation, caution in pronouncing judgment, accuracy in expressing the results of thought—these are of priceless value in sweetening the spirit, guiding the direction, and determining the practical issue of any controversy. It is an infinite pity that the State-Church should have done what in her lay to make these qualifications of small account in weighing her claims. By shutting the gates of the national seats of learning against all but her own members, and imposing upon them a foregone conclusion as to the truth of her teaching, she nullified the tendencies of high intellectual culture in its application to the settlement of all questions relating to her own position. Freedom of inquiry she forbade—thoroughness of research and impartiality of judgment she discouraged—candour and self-distrust she made all but impossible. A matter in which the best interests of the community are deeply interested was thereby placed in the most disadvantageous position for calm consideration and happy adjustment. On the one side she neutralised the best influences of mental cultivation—the other side she laboured hard, and but too successfully, to exclude from them altogether. The general result is what might have been anticipated. That great question which more than any other concerns the permanent well-being of the nation is least of any discussed before the tribunal of reason. Prejudice sits in judgment upon it, and party contention prevails just where its influence is most exclusively pernicious.

We have not yet done with the special aspect of the question now under consideration. There are other forms in which the means of intellectual culture are appropriated and deteriorated by the State-Church, and other educational institutions besides the Universities which she has deprived of half their value. These, however, we must reserve for another paper.

ECCLESIASTICAL NOTES.

THE progress of Roman Catholicism in the Church of England has received an emphatic recognition from the chief dignitary of the Roman Catholics in England. Archbishop Manning, in a speech at Leeds, made after the delivery of a sermon on the perpetuity and the universality of the sovereignty of the Romish Church, repeated the opinion of Cardinal Wiseman, that the "conversion" of England would some day be accomplished. "This," added the Archbishop, "is certain. The Roman Catholic Church in England is gradually expanding and extending, and controversy is gradually dying out. I will ask my reverend brethren present how often they are now engaged in controversies regarding transubstantiation and invocations? Does it happen once a-year? Shall I tell you why? It is because so large a number of the clergy of the Established Church have taken out of the hands of the Catholic clergy the labour of contending about the doctrines to which I have referred. The Catholics have been left to the much more happy and peaceful work of reaping the fields."

If we have not noticed as often as we might have done this tendency of the Established Church, it has not been because we are insensible to its importance. A movement more fatal to the religion and the liberties of this country could not be imagined. A movement more dishonourable and treacherous on the part of its promoters could not be conceived. There can be no doubt that the intention of the founders of the Protestant Established Church in England was to keep the people from Romanism. There can, we suppose, be little doubt that the persons who are now leading the Church to Rome, when they first became ministers, knew that they were becoming officers of a professedly Protestant communion. The assiduousness with which they are now paving the way of the people back is, we should judge, the effect of two things,—first, want of personal ministerial success, itself arising from want of religious earnestness; and,

secondly, the possession of accommodating consciences. The same thing goes on in Protestant Dissent. Every minister of Christ who is thoroughly in earnest in his work will succeed, but there are a great many who are not in earnest. These men will catch at anything to hide their deficiencies and to promote a sort of external success. Finding that the Gospel of Jesus Christ, as preached by them, has no influence (it would be a wonder if it had!) they fall back on dresses and machinery. There being no rain of heaven to make the natural flowers grow, they plant the earth with all sorts of imitations. In the first instance, the thing excites amusement, then indignation, and afterwards compliance. The Dissenters are not bound together in one Church, under one set of laws and one Act of Uniformity. No minister can act without the virtual consent of his congregation, and, however ridiculous he may make himself, or however wrong he may be, the body of Protestant Dissenters is not in any way compromised by his action. Otherwise we should say that Dissenters cannot throw one stone at the Church in respect to tendencies to Romanism, for there are Protestant Dissenting ministers who are leading their congregations back to the Church of England almost as fast as some Church ministers are leading their congregations to Rome. There is, however, a difference. While the general tendency of the Established Church is towards Rome, the general tendency of Protestant Dissent is not towards the Established Church. The Church, in fact, is losing ground in two ways. The more Protestant portion is taking refuge in Dissent; the more "Catholic" portion in Rome. By-and-bye, unless things change, there will be no Protestant Episcopalian Church at all.

We have to report that the "Sisterhood" and "Brotherhood" movements appear to be extending. Of the former, we shall have something to say another day; of the latter, a "Priest of the Third Order of St. Benedict" writes as follows to the *Guardian*:—

I would, in conclusion, point to some of the fruit of our work.

1. The subject of monasticism throughout England has been thoroughly ventilated, and many ignorant objections to it have been removed.

2. The Catholic movement has received an immense impetus from the O.S.B. Even the House of Lords has heard the O.S.B. mentioned as an engine of strength against the enemies of Catholic faith.

3. The diocese of Norwich has undergone a great change, and in Norwich itself the Catholic faith has been proclaimed boldly, and cheerfully received by hundreds,—St. Lawrence's Church and congregation being only one of the fruits of our monastic mission there.

The poverty of the clergy has excited the attention of the journal from which we have just quoted. The *Guardian* admits with Lord Harrowby, that the Established Church, "even with the advantage of her old endowments, actually provides a smaller average income for her ministers than any Dissenting body in the country." Of course it does, and of course, also, the Church is the poorer for her State endowments. The *Guardian* does not seem to see that this is a necessary consequence of endowment, and that the poverty of the clergy is only a natural result of the Church aiming at riches by unlawful means. The confessions of our contemporary are, it must be said, ingenuous. This, for instance:—

There is an amount of actual poverty amongst the clergy which is a scandal to the country, and the time has, it appears, already come when younger men refuse, or their parents refuse to let them, turn aside from the more promising openings in other walks of life which are daily multiplying around them.

And this,—

A great deal of nonsense has been talked about all deserving men getting promotion: the very system of our Church patronage renders promotion by merit an impossibility save in rare instances.

In another article there is a repetition of the threat that the Church will resign her share of the Parliamentary grant for education,—

There is a further consideration, not recognised in this correspondence, but very material to the subject. The advocates of the Conscience Clause write and speak as if the partisans of the Liberation Society and the theorists of the Council Office were the persons chiefly entitled to pronounce an opinion on its merits. If the Council Office is unable, or unwilling, to return to its earlier system of administering the Parliamentary grant, we see no alternative but the refusal of a share in a fund to which unfair and mischievous conditions have been attached. That it is hard for Churchmen, who contribute far the larger proportion of the taxation from which these grants proceed, thus to be deprived of its advantages, we shall not waste time in labouring to prove.

We publish a remarkable correspondence on the subject of remarriages between the Rev. R. Shelley, Unitarian Minister of Great Yarmouth, and the Bishop of Norwich. While we cannot justify Mr. Shelley's publication of the Bishop's letters, after the Bishop had refused to give his permission for such publication, we think that the whole correspondence is likely to do good. The only point, however, as it seems to us, which is at issue, is, whether the ecclesiastical officer of the state is at liberty to override the acts of the civil officer. In this case the marriage was performed by the registrar, the Rev. R. Shelley being present as a witness, in the same way that any other person might have been present. Afterwards, a second marriage was performed by the clergyman of the parish. This case is therefore not one between Church and Dissent, but between the Church and the Civil Law. It is a revival of the old pretensions of the clergy to superiority over the state. It is sacerdotal as against civil government. The functionary of the civil government asserts, we are glad to see, his position, and administers a sharp rebuke to the ecclesiastic. The case is more serious than may appear at first sight. All the parties to the remarriage are guilty of an offence against the law by making false declarations. It would be well if the conniver could be properly punished.

Which was the first Nonconformist Church? Which was Homer's birthplace? A new claimant to the former distinction has appeared. The Rev. H. M. Gunn, of Warminster, has just published an exceedingly interesting history of "the oldest Free Church in England," which he says, is the Congregational Church at Horningsham, Wilts. This old church, of which an engraving is given, bears on its face the date 1566, and it appears to have been built in that year for the worship of Nonconformists. It was originally a Presbyterian Church, and Mr. Gunn shows how it has passed from the Presbyterians to the Congregationalists. Nothing of this kind is, or ought to be, uninteresting, and we therefore transcribe Mr. Gunn's statement of the origin of this church:—

The origin of this interesting "House of Prayer" is said to have been occasioned by the erection of Longleat House by Sir John Thynne, who married the heiress of Sir Richard Gresham, the richest merchant of London, purchased the Longleat estate, and resolved to build on it one of "the Palaces of England." He began it in 1566, and carried it on for thirteen years, till his death, when it was continued by his son, who died in 1604. To secure the best workmanship for his admirable design, he brought some superior artisans from Scotland, where the Reformation had just been completed; and as members of the Presbyterian Church established in Scotland in 1560, these workmen felt difficulties in attending the Common Prayer of the Episcopalian Church established in England in 1558. They had probably the objections then generally debated in Convocation when the Thirty-nine Articles were enacted in 1562, and discussed in private by the Puritans, one of whom was Jewel, the Bishop of Salisbury, who expressed his "wish to remove the white linen surplice" (the symbol of the priest, as the black gown is of the teacher), with every vestige of the priestly notions of the Roman Catholic Church. The humble Presbyterians with their sturdy national character determined that if they could not conform with a good conscience they would not conform at all; and keeping to the use of the more Scriptural service, as they deemed it, of their own national Church, they had no alternative but to meet by themselves, as they would think they had a right to, for reading God's Holy Word and worship. In "using their liberty," they "obeyed God rather than men," according to the rule, "stand fast in the liberty wherewith Christ hath made us free," and unconsciously they acted out in their small way the great principle of the Free Church now at work in so magnificent a manner in Scotland.

They began their service, according to tradition, by meeting in a retired part of Penny's Wood, and no doubt found it pleasant as a service at "Heaven's Gate" would be; but soon after, they applied to their noble employer for a place where they might hold their meetings, when he readily granted them the land on which their old meeting-house stands. Whether they built the house themselves, or there was one already there, the ground has been leased ever since for worship and for burial.

NOTE.—We have received the following communication from the Rev. Dr. Waddington, in reference to a notice which recently appeared in these columns. Excepting in case of misrepresentation, it is unusual for authors to reply to criticisms on their works, and we need hardly say, that it would be extremely inconvenient to editors, and not very acceptable to readers, if every author were to invite a dispute on the accuracy of a journalistic criticism of his work. We have pleasure, however, in inserting Dr. Waddington's letter:—

To the Editor of the Nonconformist.

SIR,—My attention has been directed to the article in the *Nonconformist* of August 15th, containing a critique on the "Surrey Congregational History." I am quite prepared to confirm all the points to which the writer takes exception, but it is inconvenient to enter into such discussions in a weekly journal. A more suitable opportunity, no doubt, will occur, in which I can state the facts with more ample and satisfactory evidence. In the case of Wandsworth nothing can be clearer to my own mind than the particulars given. I shall, however, feel greatly indebted to the writer of the "Ecclesiastical Notes" if he will name one of the "writers nearly contemporary with the founders of this Presbytery," who speak of their "*Meeting House*." Clear information on this point will be a fair test of the competency of the critic. When I have put queries of this kind it has sometimes happened that an Editor has suppressed my communication altogether. In this instance, happily, I can rely on the honesty of the Editor of the *Nonconformist*. If he will allow the proofs of the existence of a Presbyterian Meeting House at Wandsworth in 1572 to be fully stated, we shall be far wiser on the subject than we are at present. The excellent pastor of the Church at Wandsworth, who had to furnish replies on the question to the Commissioners of Registration, said, with great *naiveté*, that documents "ought" to exist, but never could be found.

I am, &c., yours faithfully,
9, Surrey-square, JOHN WADDINGTON.
Sept. 10th, 1866.

To any one intimately acquainted with the period to which the erection of the Presbytery of Wandsworth is referred, and especially with the ecclesiastical controversies of that date, Dr. Waddington's letter must appear a somewhat remarkable one. The erection of a Presbyterian Church at Wandsworth in the year 1572, can be proved by inference, by tradition, and by positive statement.

The leading authority is Bancroft, whom Dr. Waddington in his History himself quotes, but he does not quote all that Bancroft says. Bancroft, in his "Dangerous Positions," states as follows:—

For the first ten or eleven years of her Majesty's reign through the peevish forwardness, the outcries and exclamations of those that came home from Geneva against the garments prescribed to ministers and other such like matters, no man of any experience is ignorant, what great contention and strife was raised, inasmuch as their sectaries divided themselves from their ordinary congregations, and meeting together in private houses, in woods, and fields, had kept thence their disorderly and unlawful conventicles.

Bancroft then goes on to narrate the fact that in the second "Admonition to Parliament" (Cartwright's) it was declared that the Church must keep God's orders, and that if Parliament did not follow their (the Puritans') advice they would be their own carvers in it. This advice was for the establishment of Presbyterianism. He then goes on to say:—

Whereupon, after the said Parliament (viz., the 20th of November, 1572) there was a Presbytery erected at Wandsworth, in Surrey (as it appeared by a bill, endorsed with Master Field's hand, thus, "The Order of Wandsworth"), in which Order the elders' names—eleven of them—are set down; the manner of their election is declared, the approvers of them (one Smith, of Mitcham, and Crane, of Roughhampton) are mentioned, their offices and certain rules (these given to be observed) were likewise agreed upon and subscribed.

How they grew to be so far gone at Wandsworth, that I find not; they of London at that time were nothing so forward. And yet, as it appeareth by the lawful deposition and oath of one (Tho. Ed., both before the Commission and in the Star Chamber, then of that faction and an ancient preacher), they had then their meetings of ministers, termed brethren, in private houses in London; as namely Field, Wilcox, Standen, Jackson, Bonham, Saintloe, Crane, and Edmonds, which meetings were called conferences, according to the plot in the first and second admonitions mentioned.

Dr. Waddington says this "erection" was only on paper, and that it was only a "private conference" which was held, but does not attempt to prove that it was so. It appears from Bancroft that it was carrying Presbyterian discipline into practice. That it was not merely a "conference" is evident from Bancroft's own words, to the effect that while they had conferences in London they went "farther" than this at Wandsworth.

Bancroft says they "erected a presbytery." If they merely drew up a scheme on paper the language would be ridiculous. It is to be noticed that Bancroft alone does not use it. Rogers, afterwards chaplain to Bancroft, in his "Catholic Doctrine," published in 1579—1585, also says of the year 1572 that it was remarkable for "the erecting of private presbyteries now first in England." This does not look like erection "on paper" only.

But what was "presbytery"? Any one who has read the writings of this period knows that there could not be a presbytery without a church. The theory of church government on this subject is very clear. Field and Wilcox, two of the parties to this "presbytery," in their Confession of Faith, published in 1573, give their opinion that the church should have doctors or teachers, elders and deacons "by the means of which the purity of doctrine may be kept, vices bridled, and the poor provided for according to their necessities, and all *congregations* in such sort governed, that both great and small may be edified" (Art. 18.) It appears from Art. 19 of the same confession that conferences were called "Synods" or "Councils," but not presbyteries. "You are to plant," say Field and Wilcox in their "Admonition," "in every *congregation* a lawful and godly seignorie." Writing to Zanchius in 1571, Grindal says—"There are some who contend that the names and authority of archbishops, archdeacons, and the like, should be abolished as if they contributed a kind of lordship in the church forbidden by Holy Scripture; but that *presbytery* ought to be established in *every church*, according to the ordinances of the apostles." "I would," says the author of "Hunt the Fox," "that every little parish should have seven such elders at

the least, and every mean church thirteen, and every great church twenty-three."

Bancroft, therefore, informs us that a presbytery was erected at Wandsworth, and we gather from contemporary writers that a presbytery included a church. But he further says that the elders were "elected." By whom? Travers was one of the subsequent elders, and he says in his "Full and Plain Declaration," published in 1574, that "Election is the appointing by the elders, the rest of *the church* allowing it, of a fit man to the bearing of some office in the church."

Having thus settled the meaning of Bancroft's words, we may go on to other writers. The first we will quote is Fuller, who was "nearly contemporary" with Field and Wilcox. His language is decisive. "This," he says, "was the first-born of all Presbyteries in England, and *secundum usum Wandesworth* as much honoured by some as *secundum usum Sarum* by others. It may seem a wonder that Presbyterian discipline should ripen sooner in this country village than in London itself." (History, Book IX., p. 103.) This language is, we should think, sufficiently decisive of the fact that the form of worship established at Wandsworth was not on paper only, but was as familiar to people in those days as was once the old form established at Salisbury. It was a "usage."

Following Fuller we have Heylin, the not very friendly historian of Presbyterianism. Heylin, writing in 1662, says, "That for the better bringing in of the said holy discipline, they should not only as well publicly and privately teach it, but little by little as well, as possibly they might, *draw the same into practice*." "*According to which resolution*," he continues, "a presbytery was erected on the 20th November," &c.

Neal, the historian of the Puritans, writing in 1731, uses the following words:—

There being no further prospect of a public reformation by the Legislature, some of the leading Puritans agreed to attempt it in a more private way; for this purpose they erected a presbytery at Wandsworth, a village four miles from the City, conveniently situated for the London brethren, as standing on the banks of the river of Thames. The heads of the association were, Mr. Field, lecturer of Wandsworth; Mr. Smith, of Mitcham; Mr. Crane, of Roehampton; Mr. Wilcox, Standen, Jackson, Bonham, Saintloe, and Edmonds, to whom afterwards were joined Mr. Travers, Charke, Barber, Gardiner, Crook, Egerton, and a number of very considerable laymen. On the 20th of November eleven elders were chosen, and their offices described in a register, entitled, the Orders of Wandsworth. *This was the first Presbyterian Church in England.*

All subsequent historians, both Church and Dissent, down to the present day, acknowledge the existence of this Church. The last eminent writer is the Rev. J. B. Marsden, the historian of the "early" and the "later" Puritans. Mr. Marsden writes that "in a retired courtyard in this suburban village, there yet stands a Meeting House, the representative of the modest structure which once gave note to England that a division had taken place among her sons, which, alas! was never to be healed."

We have now adduced testimony of all kinds contemporary, nearly contemporary, and still living as to the existence of this Church, and we have no doubt that it will satisfy Dr. Waddington.

THE IRISH CHURCH.

(From the *Times* Dublin correspondent.)

Church questions are assuming a practical interest in the minds of the Irish clergy, who are seriously calculating future probabilities with respect to the fate of the Establishment. "The case of the Church Establishment in Ireland" is the subject of a recent charge just published by one of the ablest and most liberal of our prelates—Dr. Fitzgerald, Bishop of Killaloe. He admits the difficulties by which the Church is beset, and having pointed out some of their remote causes, he expresses his conviction that

All other causes of her want of success put together were as nothing in comparison with the fatal, blighting influence of the penal laws—laws framed apparently for the express purpose of crushing down the Roman Catholic population into a state of hopeless poverty, ignorance, discontent, and undying hostility to everything that bore the hateful name of English.

He thinks it inevitable that the Church of England should have been established in Ireland, that it was the necessary effect of the subjugation of the country after the Reformation, and, while lamenting the mistakes made by English statesmen, he sees no way out of the present difficulties in any of the plans proposed,—in the endowment of the priests, or the voluntary system, or the curtailment of the Establishment to the limits of the Church population, or in a redistribution of its revenues. He does not despise the force of the Roman Catholic complaint against the Church as a "sentimental grievance," but viewed in this light he confesses he does not see "how by anything less than a sweeping revolution which should break the English connection, and invert the present relative positions of Roman Catholics and Protestants, not in the Church merely, but in society generally, the sentimental grievance could be wholly removed." Such are the conclusions arrived at by an enlightened and liberal prelate, ruling over four dioceses, in which the Church population amounts to 15,905 souls out of a total population of 355,079—one in twenty-three—and in which the net income of the Established clergy is 20,154*l*.

The Bishop of the Northern diocese of Kilmore has also published a charge in which he directs the attention of his clergy to the state of the Church generally, and of the country. He thinks that all the primary causes of national antipathy were at work in Wales from the time of its conquest by the English. It was long before it was extinguished, and a thorough union attained between the people. This was effected by favouring the native language and customs of the people, while the opposite course was adopted in Ireland. If, then, the Reformed Church here be a sickly plant, this is not so much the fault of the plant as of the vicious husbandry to which it has been subjected. But if weak and sickly, it is not therefore to be plucked up by the roots. "Destroy it not, for a blessing is in it." The English Church should understand what is due from the strong to the weak, and should adopt the language of the Song of Solomon,—"We have a little sister, and she hath no breasts; what shall we do for our sister in the day when she shall be spoken for? If she be a wall we will build upon her a palace of silver, and if she be a door we will enclose her with boards of cedar." Then follow the good results of this generous treatment of the feeble one,—"I am a wall, and my breasts like towers; then was I in his eyes as one that found favour." Bishop Verschoyle strongly condemns the efforts that are now being made to win over the Roman Catholic population to the Established Church by ritualistic innovations, in which the doctrines of the Church of Rome are imported with her ceremonials.

The spirit of inquiry and the freedom of discussion with which these Church questions are treated are not confined to the bishops. Some of the most zealous champions of the Establishment have recently been resting its defence upon the assumed facts that the Protestant hierarchy in Ireland derives its succession from St. Patrick, and that the bishops, as a body, conformed in the time of Elizabeth, so that their successors at the present time rightfully inherit the national Church property. But the Rev. Dr. Brady, a vicar and rector in the diocese of Meath, formerly chaplain to three Viceroys, and deeply read in Church history, has examined the records of the time in the case of every one of the bishops, and found that the assumption in question is without any historical foundation, and that the Irish Protestant bishops must be content with their English descent through Archbishop Curwin. And although the theory he undertook to refute has obtained the sanction of the Archbishop of Dublin and the Bishop of Oxford, Dr. Brady does not hesitate to say:—

If the Church in Ireland is to be preserved, that cannot be done by stifling and suppressing the truth, and it is better that an admission of error should come from within the Church itself than that the charge of its being upheld by falsehood should be hurled against it, with more damaging force, by hostile hands. Under these circumstances, the author hopes he may be pardoned for the part he now takes in contradicting what has been described to him, by perhaps the highest living authority, as "the most impudent falsehood in all history."

Another learned incumbent of the diocese of Meath, Dr. Orlando T. Dobbin, has put forth a "Plea for Tolerance towards our Fellow-Subjects in Ireland professing the Roman Catholic religion." After thirteen years' residence among the peasantry he declares his conviction that they are among the most worthy people that England rules, and observes:—

Most of the class who present themselves to my observation are marked by a sobriety and honesty, a truthfulness of speech, a kindness and helpfulness to one another, a patient, uncomplaining endurance of bitter poverty and privation, a thankful willingness to labour at any employment when employment can be had, and a submissive, trustful dependence upon Providence, with an habitual respect for the ordinances of religion, that are pleasing in the highest degree.

With regard to their clergy, he says:—

They are, for the most part, a very unobtrusive class—neither politicians, nor proselytisers, nor meddlers in any way with their neighbours of other creeds. They wish to hold their own—a very natural and not blameworthy wish. They look after their flock, after their dues, and, if lucky enough to have one, look after their farm, and give as little trouble, if not causelessly assailed, as any other class in the community. As a kind of spiritual police over the *mauvais sujets* of their own communion, I believe their services to be invaluable to the peace of society. The loyalty of the Irish priesthood, with the exception of a few factious priests here and there (usually soon silenced by their own bishops), admits of no question.

Dr. Dobbin very earnestly deprecates the insulting attacks made upon the religion of the mass of the people by the agents of the Irish Church Missions. He asks how would other denominations like to be attacked in the same way? How would the Irish Protestants feel if those who are thus assailed should retaliate? Why is "Popery" the only evil to be "driven away" by such means? Why do not temperance agents plant themselves at the doors of public-houses, and thrust their tracts into the hands of the customers?

THE YARMOUTH REMARRIAGE CASE.

It may be remembered that in reference to this case the Bishop of Norwich, who was appealed to, declared the conduct of the clergyman who remarried the couple at church, after they had been united at the Unitarian Chapel, was quite legal, and that he saw no ground for complaint. The following further correspondence on the subject has since passed between the Bishop and the Rev. Richard Shelley, Unitarian minister, and is published in the *Inquirer*:—

7, St. George's-road, Great Yarmouth,
August 28, 1866.

My Lord Bishop,—I beg to acknowledge your lordship's letter just received. The discrepancy between my statement and Mr. Nevill's relative to his explanation, or *attempted explanation*, is easily explained. He suffered so long a time to elapse before replying to my letter of the 21st, and allowed a call I made on him to remain without notice, that upon a matter of such urgent importance I naturally concluded he did not intend giving me any answer at all. My letters to your lordship and to other quarters were written and posted before Mr. Nevill's came. This I told him in my note of the 22nd.

But I do not regard his letter as affording a "*a full explanation.*" Your lordship tells me the proceeding was strictly legal. I am bound respectfully to take your lordship's decision on that subject, waiting that of the Registrar General, which no doubt will confirm your lordship's.

But my complaint is that Mr. Nevill was the chief instrument in casting a slur upon a marriage which was at once legal and Christian. The religious service held in my chapel was ignored by him. That a religious service should immediately follow a marriage contracted in the registry-office would excite no remark, but a religious service following a religious service, the married parties being Protestants, is a very different thing. I venture to feel sure that your lordship, as a clergyman, would feel deeply hurt if I suffered myself to take part in a marriage service, in my chapel, of persons who had been already married at church. On considering the case in this light, I think your lordship will hardly express your approval of what has been done by Mr. Nevill.

Your lordship, although of course attached to your own Church, is not unaware that we Dissenting ministers possess a feeling of dignity in our office, and that our feelings may be wounded by proceedings on the part of the clergy, which, though legal, are not the less disparaging to that office. Your lordship's sanction of Mr. Nevill's conduct in this matter would, I regret to say, add one more to the many indications on the part of the authorities of the Established Church, that they do not yet duly estimate the first principles of religious equality.

I remain, my Lord Bishop, yours obediently,
(Signed) RD. SHELLEY.
To the Lord Bishop of Norwich.

Cromer, Norfolk, Sept. 3, 1866.

Dear Sir,—I beg to acknowledge your letter enclosing a copy of one addressed to you by the Registrar-General.

As I have not at present seen the letter addressed by the Registrar-General to Mr. Nevill, I am unable to judge of the grounds upon which he has formed his opinion of the case to which you have called my attention.

I remain, dear Sir, your faithful servant,
(Signed) JOHN T. NORWICH.
The Rev. R. Shelley.

7, St. George's-road, Great Yarmouth,
Sept. 4, 1866.

My Lord Bishop,—I have to acknowledge your lordship's note of yesterday's date. I trust your lordship will not deem me disrespectful if I remind your lordship that I have received no reply to my letter addressed to your lordship on the 28th August. On a matter of such great importance to the rights of Dissenters—a matter which is exciting much remark not only in Nonconformist newspapers and in Nonconformist circles, but also (as I have reason to *know*) amongst Church people—it becomes me to run the risk of being deemed intrusive in order to elicit some declaration of opinion from your lordship as to the policy of such a course as that which Mr. Nevill has pursued. Your lordship will be willing to allow that there may be things lawful which are not expedient, and I can assure your lordship that this disrespectful treatment of a marriage performed in my chapel has been strongly condemned by warm and attached Church people, as well as by those dissenting from the Church.

Regarding the letter of the Registrar-General as a declaration of legal opinion from which there can be no appeal, I have submitted the case to a solicitor of great experience in such matters, and he does not hesitate to advise a prosecution of Mr. Nevill for the entry in the parish register. My purpose is not a vindictive one, but simply the prevention of such doings in the future. Waiting your lordship's reply,

I remain, my Lord Bishop,
Your lordship's obedient servant,
(Signed) RD. SHELLEY.
To the Right Rev. the Bishop of Norwich.

Cromer, Sept. 5, 1866.

Dear Sir,—I have duly received your letter of the 4th inst. I have only this morning seen the copy of the Registrar-General's letter to Mr. Nevill, and, being absent from home, I cannot refer to the Act of Parliament upon which the opinion of the Registrar-General is given. As soon as I have the opportunity of referring to the Act I will write again.

I remain, dear Sir, your faithful servant,
JOHN T. NORWICH.
The Rev. R. Shelley.

Cromer, Sept. 7, 1866.

Dear Sir,—I have referred to the 19 & 20 Vict. c. 119, and have read the letter of the Registrar-General in reference to the case about which you have complained to me against Mr. Nevill. I have no wish to set up my interpretation of the Act of Parliament in opposition to one who, from his official position, is better qualified to decide its intention. And, if all the facts of

the case were before the Registrar-General, I have no doubt that Mr. Nevill, as well as myself, will be quite ready to accept the interpretation which he has given, until otherwise advised by equal authority.

I perceive that in your account of the matter you state that *you* married the parties, and that after the use of the marriage service in the parish church this use of the marriage service was *entered as a marriage*. I find that the Registrar-General also speaks of the parties having been married by you. But in Mr. Nevill's explanation to me he speaks of the parties having been married *before the registrar* at your chapel; and in the copy of the entry of the use of the marriage service in the parish register the parties are spoken of as having been already married before the registrar in your chapel; the woman's name is entered as that which she acquired by marriage, and not her maiden name, and the whole wording of the printed form is carefully altered or erased where it would express or imply that *a marriage* had been solemnised. I therefore considered that Mr. Nevill, in the use of the marriage service, was only exercising the liberty allowed by the Act in the 12th section in the case of persons married "before the superintendent registrar"; and though I at first questioned the propriety of entering the religious service in the register of marriages, I regarded this act, when I saw how guardedly the entry had been made, as practically harmless, though in the strict letter of the law irregular.

I must also remind you that both these parties between whom marriage was contracted were not only, as I understand, attendants upon the public worship in the Church, but also connected with Mr. Nevill's ministry as teachers in the Church-schools, and further that both of them desired that the service should be used, and that the parents of the young woman expressed the same desire.

Nothing, I feel sure, could be further from Mr. Nevill's intention than to call in question the validity of the marriage contract already made, or in the use of the service to act otherwise than in accordance with the law, or to treat with disrespect the religious feelings or ceremonies of other religious communities. If he has erred through misinterpreting a clause in an Act of Parliament, and failed to discern the distinction between a marriage before the superintendent-registrar at his office, and a marriage before him in a place of worship, I have no doubt he will express his regret for the mistake, and will regulate his practice in any similar case for the future by the interpretation of the Registrar-General, and I shall advise him to erase altogether the entry made in the parish register.

With regard to the opinion which I expressed to you that I believed Mr. Nevill to have acted in accordance with the law, and that you had no cause for complaint against him, I can only say that I regarded the case as being the use of the marriage service for parties already married before the Registrar-General (*sic*) and at their request; that, as both persons were members of the Church of England, complaint against the use of a religious service was to be laid, not against what was done in the Church, but against what was done in the chapel, and that, with the exception of the entry of the use of the marriage service in the register of marriages, the only question as to the legality of the proceeding was the use of a religious service at a marriage before the superintendent-registrar. I now gather from the opinion of the Registrar-General that, though a religious service may not be held at a marriage contracted before the superintendent registrar at his office, a marriage may be contracted before him with religious service at a place of worship, and that the provision in Sec. 12 of the Act for the use of a religious service, "ordained and used by the Church or persuasion of which the married parties shall be members," applies to the former and not to the latter case.

I trust that you will gather from what I have said that whatever mistakes may have been made by myself or Mr. Nevill in understanding the Act of Parliament, there has been no intention or desire either to evade or strain the letter or the spirit of the law, or to show any disrespect to marriages contracted or religious ceremonies observed by those who do not belong to the Church of England.

I remain, dear Sir, your faithful servant,
(Signed) JOHN T. NORWICH.
The Rev. R. Shelley.

7, St. George's-road, Great Yarmouth,
Sept. 8, 1866.

My Lord Bishop,—I beg to acknowledge with thanks your lordship's full and candid statement relative to the remarriage, which I have just received. Your lordship is pleased to say that, as Mr. Nevill has erred in the matter he will express his regret for the mistake. It is, I hope, simply jealousy for our religious rights which moves me to desire that that expression of regret should be prompt and public. I am sure I am not actuated by any merely resentful feelings, and it will afford me real pleasure to stay all further proceedings. Your lordship is entirely in error in supposing that Dissenting chapels are ever used for marriages without a religious service. The superintendent registrar never conducts marriages in places of worship. The deputy-registrar attends only to *witness the marriage* and to record it. I cannot help thinking that Mr. Nevill *must* have known that I performed the ceremony in the case in question, and that I must have used a religious service on the occasion. As I have an extract from the parish register containing the entry made on the occasion, I submit to your lordship that erasing of such entry will not be sufficient even if (as I venture to doubt) it be legal to erase anything once written in the register.

With respect to the parties belonging to the Church, I beg to inform your lordship that there are two sisters of the bridegroom who are Sunday-school teachers and singers in connection with my chapel—that the young man told me he had often attended my chapel—that he had a particular desire to be married therein, and that he and his wife would probably come there to worship after they were married. They *did* attend on the Sunday evening after their marriage. The young man also informed me that it was by Mr. Nevill's persuasion that the second ceremony was gone through. This of course does not touch the question of legality in the matter, but it is as well that the facts should be clearly stated. I humbly trust your lordship will make the subject of marriage by your brethren of the Nonconformist communities so understood in your lordship's diocese that the feelings of gentlemen set apart to an office which they regard as sacred before God and acknowledged by the law of the land may not be again wounded by proceedings such as those which I have complained of. It is with much regret that I have felt myself called upon to occupy so much of your lordship's time and attention.

I remain, my Lord Bishop,
Your lordship's obedient servant,
(Signed) RD. SHELLEY.
To the Right Rev. Lord Bishop of Norwich.

P.S.—Your lordship will probably regard it as a matter of course that the correspondence which has taken place between your lordship and myself should be made public if it appear required.

Cromer, Sept. 10th, 1866.

Dear Sir,—I beg to acknowledge your letter of the 8th inst. You state at the end of your letter that you suppose that I should regard it as a matter of course that our correspondence should be made public. I must beg altogether to decline to give my permission for the publication of any of my letters.

I remain, dear Sir, your faithful servant,
JOHN T. NORWICH.
The Rev. R. Shelley.

7, St. George's-road, Great Yarmouth,
Sept. 11th, 1866.

My Lord Bishop,—I have received your lordship's note of yesterday's date with much surprise. So little did I anticipate any objection to the publication of the correspondence, that I have already made arrangements for the appearance of the letters in two newspapers, and, with great concern that I am necessarily so troublesome, I submit to your lordship that upon a subject of such great importance to the whole community, and especially to the Nonconformist body, it is only just that your lordship's statements should be generally known. It would surely be more satisfactory to your lordship that all the letters which have passed between us should be published *in extenso*, than that comments should be made upon them from extracts, or from an interpretation of their intention which might be deemed partial. Your lordship will have judged from what I have previously said that the matter has received much public attention, and your lordship's statement that I had no ground for complaint has been somewhat severely dealt with in one of the public prints. Desirous therefore as I should be, under ordinary circumstances, of obeying your lordship's injunctions, and sorry as I am to do anything which your lordship may regard as uncourteous, I cannot but feel that it is due both to your lordship and to myself that the correspondence should have full publicity given to it. I take this opportunity of telling your lordship that I have not received any further communication from Mr. Nevill.

I remain, my Lord Bishop,
Your lordship's obedient servant,
RD. SHELLEY.
To the Right Rev. the Lord Bishop of Norwich.

DEVELOPMENT OF RITUALISM.

A correspondent of the *Record*, a Mr. Wilson, gives some particulars of what he witnessed a few days ago at the dedication festival at St. Michael's and All Angels Church, Shoreditch, which was advertised to be celebrated by an octave of services at which Father Ignatius, the Bishop of Dunedin, and other celebrities, were to preach at Evensong on the various evenings of the octave. He says:—

On entering the church—a fine, spacious, noble building—looking towards the chancel, a large banner with a cross met your eyes, floating from the roof, while the altar blazed with light; on either side of it a high towering candelabrum with numerous candles served to display the highly-finished altar-piece, a sculptured representation of the Crucifixion, a large figure of Christ on the cross in the centre, and two figures erect, one at either side. The chancel, and particularly the altar, was decorated with flowers, so that all that nature and art could do was exerted to give effect and make display. I confess I could see little difference between this and a Popish mass-house.

When all the arrangements were complete, and they required some time for their completion, the organ pealed forth, and, to the strains of a processional hymn, marched slowly forth from the vestry the choir and clergy, led by a boy bearing a highly upraised cross, a number of banners being interspersed at various intervals among the processionists; the clergy, however, being preceded by a boy bearing aloft a crucifix. I need not say the banners were adorned in the usual way with the cross, &c., some of beautiful embroidered work and others with paintings. The procession having entered the chancel, and due devotion having been paid to the altar, the banners were removed from the front immediately before the altar, where they had been ranged, and were laid aside against the side-walls, and the service commenced, not from a desk, but by the curate, I presume, close to the chancel-screen on the left of the entrance, saying the prayers with his back to the people, and facing the altar. The preacher was led to and from the pulpit—a low, moveable, rough, wooden erection, adorned with flowers—by a boy dressed with a scarlet robe underneath a white garment, and bearing the upraised crucifix before him, and which during the sermon he kept in an elevated position close to the preacher. On one evening there were two boys in this strange dress waiting on the preacher. The preacher never used a prayer, but, turning his back on the people, crossed himself as he repeated the words, "In the name of the Father, Son, and Holy Ghost. Amen."

I need not dwell on the bowings to the altar, though I cannot understand how men of intelligence can conceive that there is not in it a breach of the command, "Thou shalt not bow down to them"; nor the crossings, nor the bendings, and turnings, and genuflexions that were made at diverent parts of the service; nor the peculiar vestments and stoles of different colours; nor my surprise at seeing a bishop lending his presence and authority to this extraordinary exhibition, commending the beauty of the decorations, the high art displayed on the altar, the lights, and the service of song so laboriously got up.

What the writer was most alarmed at was that prayers for the dead were publicly asked for and offered up. The incumbent also spoke reprovingly of those who buried their sin within their bosoms rather than make confession of it to their faithful priests. By another they were told that Christ was as really present on their altar in the Eucharist as when the cleansed leper, gazing on Him in his Incarnation, fell down on his face at His feet giving Him thanks.

On the last night the preacher discoursed from the words, "My Father giveth you the true bread from heaven." Where, he demanded, is that true bread to be found that giveth life unto the world? Turning to the altar and pointing to it, he emphatically cried, "There, on that altar." He urged the people to seek Christ in the Eucharist and to worship Him in the Eucharist. He repeated a remarkable story of a poor man who, being supplied with an Easter dinner, insisted on reserving it till Monday, the reason being that having received, as he hoped to do, the Lord God, he required no more.

Thus, Sir, praying for the dead, confession to a priest, the sacrifice of the altar, the real presence of Christ in the Eucharist, whether by transubstantiation of the elements or together with the elements of consubstantiation, have been openly and boldly taught by men eating the bread of the Church, and calling themselves ministers of the Church of England.

The *Brighton Herald* states that that town is to have another semi-Romanist place of worship. "St. James's Chapel, lately occupied by the Rev. Mr. Maitland, an Evangelical clergyman, has been bought by an ex-Curate of St. Paul's, West-street, and is being converted (for the work of transformation is still going on) into a theatre rather than a chapel, in which a large number of young gentlemen, who arrogate to themselves the priestly character, with a powerful corps of lay auxiliaries, endeavour, to the utmost of their power, to gain through the senses and the imagination—not to say credulity—of their flock that ascendancy over them which, probably, they would fail to achieve if they trusted simply to their reasoning and exhorting powers. The substitution of eight priests for one minister may be thought to be a gain to the church, and the crowded and fashionable assemblages which will doubtless flock to St. James's Chapel to gaze at its florid ceremonies, inhale its rich perfumes, and listen to its tinkling bells, may be favourably contrasted with the late sober congregation of Mr. Maitland." Of this very chapel it was expected some time ago that the Rev. Stopford Brooke, the biographer of the celebrated Frederick Robertson, would be the minister. But he gave mortal offence by telling the truth, and it was in vain for him to think of continuing that work which Robertson had begun in Brighton, and which Mr. Brooke was qualified, in many respects, to follow up. To him the door of St. James's Chapel, nay, of every place of worship connected with the Establishment in Brighton, was closed. "But to the Curate of St. Paul's and his Puseyite friends there was no impediment. They have had full license given to them to turn the sober, simple, severe place of worship into a theatre for the performance of what millions of English Protestants look upon as miserable apings of Rome."

The *Bridgewater Mercury* gives particulars of a shocking scene recently witnessed in Northmoor-green Church, when the Rev. G. J. Ouseley, of Norwich, officiated for the incumbent, the Rev. James Hunt. It appears that incense was burnt, candles were lighted, and a crucifix was laid on the altar. Everything, however, proceeded quietly until after the sermon, when Mr. Ouseley proceeded to attire himself in the vestments worn in the high celebration, and his reappearance was the signal for some laughter.

A voice:—"Here we are again; that is not so dusty." Upon this, the rev. gentleman called upon his churchwardens to arrest any person who made a noise in the church, but they made no attempt to interfere. Mr. Jeffs, superintendent of police, who was present, spoke to some persons by the door, and told them not to disturb the congregation. Incense was at this time burnt, and some members of the congregation began to blow. [A voice:—"Come on, my lads, let's get out of this; don't stop here to be burnt."] About eight or ten persons then left the church. After a vast amount of bowing and scraping before the crucifix, the rev. gentleman himself partook of the sacrament, and then administered it to a boy. A boatman, named Goodland, here walked up to the steps leading to the communion-table and knelt down, and while in this kneeling posture, the clergyman gave him wafer-bread in silence. [A voice:—"What's he going to have, Dick—some pickled cockles?"] A cup containing the wine was then handed to the man, upon which a voice exclaimed, "Have a gutsfull, Dick"; and Dick, nothing loth, at once emptied the cup.

TREATMENT OF DISSENTERS BY CHURCHMEN.

(From the *Clerical Journal*.)

This subject is one frequently occupying public attention on account of the assertions made by Dissenters themselves of an unjust and supercilious bearing towards them on the part of Churchmen, especially the clergy. These complaints have lately assumed a more settled and serious form in the pages of the *Nonconformist*, which is employing its spare energies during the Parliamentary recess in a series of papers entitled "Social Influences of the State-Church," and containing bitter complaints of the indignities and hardships suffered by Nonconformity as the natural result of a State establishment of religion. The paper last week was headed "Amenities," and talked of the "insolence" often exhibited by both the lay and clerical elements of Church life in towns and villages, wherever it could be done with impunity. When we first read these papers we were utterly at a loss to find the types of

this conduct, for our own experience and observation do not supply any examples of it. The subject is worth a little inquiry, for if a system of persecution of this kind could be proved to exist, it would reflect very seriously upon us both as Christians and as gentlemen; nor would the aspect of the case be much improved by the admission of those who bring the charge that it is the *system*, and not the *men*, which inflicts the evil. If the system of a National Church like ours necessarily generates a haughty and overbearing demeanour in its members towards all who differ from its teaching and polity, it would prove that something must be wrong; and this is the point we are anxious to clear up and ascertain.

As a matter of theory and of feeling, we think we can call on all our readers, clerical and lay, to deny any conscious participation in this injury said to be done to Dissenting ministers and private persons. In large towns and cities, it is well known, there is a mingling of Church and Dissent in private life, the latter body including in it, in such localities, men of an educational and social standing which would repel and forbid "insolence." In all works of benevolence and public service, Churchmen and Dissenters meet on a level, and in private life they often associate in friendly intercourse. In villages and small rural districts the same intercourse and friendliness are not possible, simply because the same elements do not there exist. The farmer and squire do not associate with Dissenters, because none of their own grade are to be found; but this refers just as much to the lower order of Churchmen. In all small parishes with which we have had any connection, the poor who do not come to church are treated with respect, according as their behaviour is proper and respectful; and the same thing will apply to Churchmen, neither more nor less. It may be the case that, in the administration of alms and private charity by the clergyman, preference is given to members of the Church, and, in some cases, these doles may be confined to them. But is it just to complain of this? When poor men and women leave the Church, and give their presence and interest to the Meeting-house, is it unreasonable that we should think that their own ministers and church officers should look after them in their sickness or other troubles? But while we think such an exclusive administration of charity would be justifiable, we know a different rule is far more often followed, and Dissenters come in for their share of money and kindness along with others.

We have no doubt that the shoe pinches most in the case of Dissenting ministers in towns and villages, in their relations to the parochial clergy. Those relations vary from an entire friendliness, through the gradations of mere civility, down to an utter ignoring and neglect of each other. The latter state of things does exist, we know, in some cases, and we daresay there are many instances of it up and down the country. But we think we may confidently affirm that it is rare indeed when the fault of this unseemly neglect of each other as members of the same social sphere can be laid at the door of the clergyman. It cannot surely be expected by the *Nonconformist* that every man who preaches in a meeting-house in a parish is, *ipso facto*, and by mere virtue of that office, to be placed on a level with himself by the parish priest. The latter could get over the unpleasant circumstance that this said preacher is poaching on his domain, and alienating his flock from their pastor, and sowing the seeds of what he believes to be heresy among his people. If a body of Dissenters had it all their own way in a village, would they like it if a clergyman were to come and divide them by building a church close to the meeting-house? We know what doleful complaints of bigotry and injustice such an act would call forth, to be circulated all over the land. Yet, in nine cases out of ten, a clergyman takes no notice of the conventicle, and never interferes with those who frequent it, and if its minister is a gentleman in education and manners, he is friendly with him. But what if he is an ignorant and low-bred man?—is he to be asked to the parsonage, and placed on a level with the gentry of the village? No; in such a case he is treated as men in his position are who are members of the Church, with the respect due to his class, and no more; and what more can right and equity demand?

All we have now said has proceeded on the supposition that there has been no discord in a parish between Churchmen and Dissenters, on the subject of Church-rates, or tithes, or the relations of the Church and the State. Unhappily, the broaching of these questions has not only interrupted harmony, but has rendered it absolutely impossible. A case illustrative of this lately occurred in the parish of Darwen, in Lancashire. The clergyman and the Dissenting minister were friendly till the latter used strong and even vituperative language against the Church and Churchmen at a meeting of the Liberation Society, when of course the clergyman declined further intercourse. The Dissenting agitator professed to be surprised at this—an instance, among many, of the idea entertained by his class, that Churchmen are to be insulted, and their best feelings wounded, with impunity. It is contrary to all reason that friendships can exist or continue in such circumstances. The same may be said of the many wild, heretical, and injurious tenets often entertained in Dissenting society. It is not to be expected that such errors are to be tamely allowed to exist and spread without resentment on the part of the orthodox priests put in charge of parishes, and bound by their vows to drive such pernicious principles away. We may sum up all that we have to say in reference to the charge of the *Nonconformist* by these two remarks:—First, men generally get the respect and attention to which their character and their merits entitle them, and if any man or body of men are found complaining that they are neglected or despised, we are sure to observe that they no doubt deserve what they receive. Secondly, Churchmen are gentlemen for the most part in their habits and feelings; at all events that is the case with the class from whom Dissenters would care to have notice and regard. No one but the complainers themselves would ever credit that the members of the Church Establishment of this country would causelessly insult men whose only fault was their difference in matters of religion.

We must now state what we believe are the real causes of such charges as are made by the *Nonconformist*. They have *generally* a subjective source, arising more often than not from a sensitive jealousy of the position of the Church and its members. They also proceed from an ignoring of the real position of the Church of these realms, a disposition to treat it as if it were on a level with the sects, and claimed and deserved no more respect than any of them. Personal pique has often much to do with the state of irritability which we are considering. We know nothing of the writer of the papers in the *Nonconformist*, but we feel pretty sure he has been vexed by not being recognised by Churchmen as he thinks he ought to be. We only glance at these reasons, for we have not space to follow them out as we could do, and prove their correctness. One word of advice shall conclude this article, namely, let Dissenters respect themselves more and they will be more respected by others. They are known to make as much of a recusant clergyman as a political party does of the accession of a great man from the other side; or as if they never had a great man among themselves. The Rev. Baptist Noel was received into the ranks of Nonconformity with an ovation, and Mr. Nevile has been petted because he gave up his livings and joined the Liberation Society. We have a striking illustration of this almost servile regard for clergymen when they begin to symbolise with Dissent in the number of the *Nonconformist* from which the article we have commented upon is taken and reprinted under the head of Contemporary Opinions. We refer to the conduct of the Rev. J. C. Edwards, Rector of Ingoldmells, and F.R.S.L.; that gentleman, it appears, thinks that Dissent and the Church of England are equally good, and should be placed side by side, and so he treats the children of the Dissenting schools along with his own, and invites a Dissenting minister of Boston to come and aid him. He renounces the National Society, and joins the British and Foreign School Society. Further particulars, which we think place Mr. Edwards in a very absurd and inconsistent light, are given in the paragraph from the *Lincoln Gazette*, which will be found among our notices of Meetings and Societies. This is the very thing which the *Nonconformist* delights to honour, and the more a clergyman deserts his own principles, and acts contrary to his ordination vows, the more he is applauded. There is a great want of real dignity in all this, and as long as it is manifested Dissenters will be less respected by Churchmen than they otherwise would be.

MARRIAGES NOT AT CHURCH.

A generation has nearly passed since the Legislature relaxed the law requiring marriages to be solemnised at church, and sufficient time has elapsed to manifest the results of that measure. It came into operation in 1837, and the returns of marriages in England show that in the year 1844 there were still 91 in 100 marriages solemnised in churches; in 1854 they had declined to 84; the returns recently issued for 1864 by the Registrar-General give them at 78. In this last year 9 marriages in 100 were celebrated in Nonconformist chapels, and 5 in 100 in Roman Catholic churches; and there stood registered for marriages in England and Wales 5,163 churches and chapeles not belonging to the Church of England. Among them were 1,102 Wesleyan chapels, 1,600 Independent or Congregationalist, 1,091 Baptist, 602 Roman Catholic. There were in England and Wales in the year 1864, 8,659 marriages in Roman Catholic churches, and 15,627 in Nonconformist chapels. In some districts of South Wales the marriages in Nonconformist chapels are more numerous than those in the Established Church. In England generally, from the force of habit, the influence of fashion, and the unsectarian character of the Church service, a large portion of the Dissenters continue to have their marriages solemnised at church. Whether the normal relation betwen the number of marriages at church and in Nonconformist chapels has yet been reached time will show. The numbers of the latter class already attained fully justify the legislation of 1836. But along with the authorisation of marriages in registered chapels, the Legislature sanctioned also marriages before the registrar without any religious rites at all. The number of these marriages was small at first; in 1841 it was but 2,064, not two marriages in 100. But in 1854 the proportion approached 5 in 100, and in 1864 it was more than 8 in 100—one marriage in every dozen, 14,611 in all, nearly as many as in Nonconformist chapels. The number may seem large for so religious a country as this, but it is probable that many of the 29,222 persons thus married in 1864 without any religious ceremonial were members of religious bodies, but regarded marriage as a civil contract. The distribution of these marriages over the country is very remarkable. They occur in extraordinary numbers in some districts. The returns are not made for towns, but for districts. In Cambridge these marriages without religious rites were as many as 1 in 7 of the whole number of marriages in 1864; in Oxford 1 in 6; in Bath, Bristol, Southampton, and Northampton, 1 in 5; in Canterbury and Norwich, 1 in 4; in Plymouth, Stoke Dameral, and Liskeard, 1 in 3; in Exeter, 40 per cent. The large proportion in towns may, perhaps, warrant the inference that the whole number would be greater than it is, but for the influence in smaller places of a public opinion unfavourable to marriages without a religious sanction. In Lancashire and Yorkshire these marriages are not very frequent. In Durham and Cumberland they are so numerous that in the entire counties they amount to 1 in every 4; in Auckland they are 40 per cent. of all the marriages, in Carlisle 60 per cent. In Cardiff they are 40 per cent., in Merthyr very little less; in South Wales as a whole 1 in 4 of the marriages. Seamen and miners avail themselves much of the register offices; and it is stated that some of the people who rarely go to a place of worship would not marry at all if it were not possible to marry so easily. In Carlisle the marriages at the register office are more than double the number of marriages at Church, and more than six times as many as the marriages in Nonconformist and Roman Catholic chapels. This is owing to local custom. A class of persons who formerly married on the Scottish side of the border, attracted by the easy fashion there, have married in Carlisle since the passing of Lord Brougham's Act of 1856, invalidating these irregular marriages in Scotland except after three weeks' residence of one of the parties; but the custom of marrying across the border without a religious ceremony in church or chapel makes people prefer that mode of marriage which excites least attention. In this part of the country there is a great dislike to marriage by banns, on account of the notoriety it involves, often causing idle lads to congregate and annoy the parties. Lord Brougham's Act has extinguished the Gretna-green marriages, or rather those of Mr. Murray, who kept the turnpike gate at the border, for he had almost superseded Gretna by explaining to English visitors that the further journey of two miles was superfluous, as the wedding in his presence on the Scottish side of the border would be equally valid. He had performed as many as 42 marriages in one day. In the year 1856 he celebrated 757 marriages. At the close of that year Mr. Murray's occupation was gone.

CHURCH-RATES AT TEIGNMOUTH.—At a meeting of the vestry of St. Michael's parish in this town, it was resolved that no rate be made for three months, and the meeting was accordingly adjourned for that period.

CHURCH-RATE DECISIONS AT TAMWORTH.—At the County Petty Sessions on the 7th inst., before Messrs. T. Bramall and G. Skey, several summonses for refusing to pay Church-rates were heard. The first was against Mr. Thomas Toon, farmer, of Hopwas, for refusing to pay church-rates amounting to 6*l.* 17*s.* Mr. Edwards-Wood, solicitor, appeared on behalf of Mr. Toon, and said he also appeared on behalf of Mr. Samuel Kinson, summoned for a Church-rate of 7*s.* 4*d.*, and Mr. Richardson, for a Church-rate of 18*s.* Mr. Wood contended, without prejudice to the notice he had served, the rate was not demanded in proper time, viz., six months after its being made, and that therefore the defendants were not liable, and quoted several cases in support. He objected to it also on the ground that the estimate contained illegal and excessive items and expenses, that the rate and estimate was excessive and retrospective, and that the rate contained items of gross inequality; that a large amount of rateable property was omitted from the assessment and rate, and some property insufficiently rated; and in particular he objected to the sum of 400*l.* for law costs against Mr. Haskew, as included in the rate. On these grounds he objected to the rate and to the jurisdiction of the Bench. The magistrates decided that Mr. Wood had not substantiated any of the objections raised by him, or shown that the objections were *bonâ fide*; and they should therefore order the defendant to pay the rate with costs.—The same decision would apply to the cases of Samuel Kinson and Thomas Richardson.—Mr. Wood gave notice of appeal to the Court of Queen's Bench. The hearing of the above cases caused considerable interest to a crowded court.

CHURCH-RATE AT GREAT BERKHAMPSTEAD.—The inhabitants of this town were taken by surprise on the 9th inst. to find that the churchwardens had made up their minds to try again to obtain a legal Church-rate. According to notice, a large number of the parishioners met in the vestry on Thursday, the 13th inst., at the appointed hour, when the rector took the chair, and stated the design of the meeting by reading the notice that had been at the church door. The result of the voluntary offering last year was read by the churchwarden, and the way he had spent the greater part of it. He had twenty pounds in hand as the balance. After having read a list of supposed requirements for the current year, with a supposed estimate of the cost, he asked for a rate of twopence in the pound. This was readily proposed by Colonel S. Dorrien, and seconded by Mr. De Fraine. Before it could be put to the meeting by the chairman, a counter motion was proposed by Mr. Healey, and seconded by Mr. Miller; it was, "That the rate now asked for be not granted." The chairman refused to accept this, and would not put it to the meeting. A protest was

made against the conduct of the rector, which was entered in the parish book. The original motion was then put to the meeting, the rector having disposed of the other himself. The room being so full, and some of the pro-rate party being willing to make as great a show as they could by holding up all the hands their unmaimed bodies possessed, another plan had to be found to get at the truth. They were marched into the church, and two tellers stood at the door to count. It was thus found that the rate had fifty-two supporters present, and the anti-rate fifty-seven. A poll was demanded for the rate. The friends of the voluntary principle told the meeting that having gained the show of hands the second time, and that as such a bad spirit had been shown by the pro-rate party since the last contest in their business transactions in the town, they should not come to the poll, but should allow them the opportunity of showing their character and religion in their future conduct in this matter. Friday and Saturday, the 14th and 15th inst., were the days for polling. During these, all the forces of the Church were called into operation to bring up their friends. Many of them, when about to record their votes, found to their horror that they had not paid the poor-rate, which had been made more than three months. Under their several guides they were marched off to the collector, who duly furnished them with a receipt upon receiving the amount claimed. With this formidable weapon they returned, and gave each his blow at the quiet invisible foe which their imaginations placed before them. The poll was closed in due form and with great triumph, when it was found that 183 had recorded their votes for the rate and none against it.

The princely gift of 20,000*l.* has been promised by a lady to Mr. C. H. Spurgeon, to found an orphanage in connection with the Metropolitan Tabernacle.—*South London Press.*

GOVERNOR EYRE AND THE CLERGY.—In a letter to the Archbishop of Canterbury, Mr. Ironside, of Sheffield, asks whether the Rev. Dr. Bradshaw was authorised on behalf of the clergy to welcome Mr. Eyre at the late banquet at Southampton. The Archbishop replies,—"I was not aware that the Rev. Dr. Bradshaw had stated at the dinner at Southampton that he welcomed Governor Eyre to England in the name of the clergy of the United Kingdom. He certainly had not my authority for saying so; and he could not be justified in making such a declaration. He most probably spoke in the name of the clergy of the island of Jamaica."

THE SCOTCH FREE CHURCH AND DOCTRINAL ERROR.—The case of the Rev. Walter Smith was again before the Free Presbytery of Glasgow on Wednesday. The committee recently appointed to consider the case gave in a deliverance to the effect that Mr. Smith's two discourses on the relations between the Old and New Testaments be disproved and censured, as containing statements respecting the moral law and Old Testament at variance with the Confession of Faith and the teaching of Scripture. Mr. Smith's explanations were pronounced unsatisfactory, and it was agreed to demand a distinct answer from him as to whether he considered the Ten Commandments, as given from Mount Sinai, a revelation of the law of God binding upon Christians, and one that is comprehensive of all moral duty, and whether the Old Testament Scriptures in his opinion are still an authority of themselves for the establishment of doctrine, and the inculcation of moral duty, irrespective of any fresh sanction or enforcement of them in the New Testament. Mr. Smith intimated his intention to answer the questions at the next ordinary meeting of Presbytery.

A SOUTH AUSTRALIAN ANTI-STATE-CHURCHMAN.—The South Australian papers announce the death Mr. A. H. Davis, a great horticulturist and leading man at Adelaide. He went out from England in 1838, and in 1846 took an active part in the agitation against State aid to religion. He had, indeed, been attracted to the colony by the knowledge that its constitution recognised the principle of the entire independence and freedom of religion; and he strongly resented the attempt to interfere with what he considered to be a distinct understanding between the British Government and the founders of the colony. He entered with the utmost earnestness into the contest which arose, wrote with great power against the innovation, acted as one of the secretaries of the Anti-State-Aid League, had a large share in the memorable meeting in which the colonists by an overwhelming majority declared against the grant, and had the satisfaction of seeing his principles triumphant. "It is not without feelings of sorrow," says the *South Australian Chronicle*, "that we record the loss of one whose name is inseparably associated with the history of the colony, who has been one of our most useful colonists, and who, in his various public positions, displayed the qualities of an able man and a good citizen."

MONASTICISM UNDER THE BISHOPS.—It will probably be somewhat of a surprise to most of our readers to learn that the reports as to "Brother Ignatius's" abandonment of his monastic scheme are altogether fallacious. It appears that the Norwich scheme is to be resumed with the least possible delay, but with one important modification, and this of a so startling a kind that we can hardly expect our readers to credit it. In a word, then, the "English Order of St. Benedict" is to reappear unchanged in all but this, that henceforth the centre of operations is to be, not Norwich, but London, and that the work itself is to be under the sanction of the bishop of the diocese and the archbishop of the province. To secure this co-operation, the only point that appears to have been yielded is that of dress. The English Benedictines will not appear with sandalled feet or tonsured crown, nor will they wear the gown and cord prescribed by their founder. By this one concession it appears that Brother Ignatius has purchased, not only the sanction of the Archbishop of Canterbury, but the promise of the Bishop of London, for his admission to priest's orders, with the express object of founding and directing a Benedictine monastery in the London diocese. It is impossible to deny as it is to estimate the significance of this extraordinary *dénouement*.—*Church and State Gazette.* [The above statement is authoritatively contradicted by the *Morning Herald*, which says that the Archbishop has never sanctioned the reappearance in London or anywhere else of the English Order of St. Benedict, or the adoption of any of the Benedictine rules by the association of which the Rev. Joseph Leycester Lyne was once the superior.]

THE LATE MR. JOHN HENRY DAVIS, OF LEICESTER.—Our obituary this week contains the announcement of the death of Mr. J. H. Davis, which took place on Monday morning last, at his house in Friar-lane. Mr. Davis had been very unwell for a long time, suffering from heart disease, and during the last few weeks his family and friends have been painfully aware of the fact that there was very slight hope of his recovery. Mr. Davis was of a naturally retiring, quiet disposition, and a man of sterling principles. Early in life he was in the service of Messrs. Simpkin, Marshall, and Co., the well-known publishers in London. He returned to Leicester in 1831, and commenced business as a bookseller and stationer in the shop now occupied by Mr. Ashton, chemist, Market-place. Whilst there he made the acquaintance of the Rev. Edward Miall, who was then minister of Bond-street Chapel, to whom he became much attached, and in consequence removed from Leicester to accompany Mr. Miall to London, where the latter gentleman commenced the *Nonconformist*, of which Mr. Davis was for several years the publisher. He then returned to Leicester, and again commenced business, but this time as a share-broker. During the whole of the agitation of the question of Church-rates, Mr. Davis took a very prominent part in its promotion, being an uncompromising and unflinching Dissenter—always opposing Church-rates and the principle of a State-Church. He was one of Mr. W. Baines's most intimate friends; and when Mr. Baines was imprisoned for non-payment of Church-rates, Mr. Davis visited him daily. In politics Mr. Davis was a sound Liberal; and as a friend, as a politician, and as a Christian, he will be missed most by those who knew him best. But it was in connection with the Building Society that Mr. Davis was most known. The first society of the kind which was started in Leicester was established in 1846, and was constituted on the terminating principle; as also was the second society, which was formed some few years afterwards. When the first was formed, the gentlemen interested not having confidence in the manager, who was appointed *pro tem.*, looked around for a gentleman competent for the post, and on whom they could rely. Mr. Davis's name was proposed to the directors, without any application on his part, and it was unanimously resolved to offer him the managership, which Mr. Davis accepted, and under his auspices the little one became a thousand. The proof that he was the "right man in the right place" is the fact that under his management the society has gone on and prospered increasing y every year. During the whole period of Mr. Davis's connection with the society, he retained the entire confidence of the directors, and they always found in him a wise counsellor and one in whose integrity they could place the utmost confidence.—*Leicester Chronicle.*

Religious Intelligence.

NEW CONGREGATIONAL CHURCH, HINCKLEY.

The foundation-stone of the new Congregational church, Hinckley, was laid by S. Morley, Esq., of London, on Tuesday week. The site of the new building is in the Market-place, opposite to the Bank, and when the edifice is erected it will stand very prominent amongst the public buildings of that town. Mr. F. E. Drake, of Leicester, is the architect appointed to carry out the work. The style of his design is Lombardo-Venetian, treated in a free manner. The entire front of the building will be of stone, the gift of —. Seal, Esq., of Attleborough, who will deliver it at Hinckley station, carriage free. The accommodation provided is for 800 people, and the pews are of the modern open description. The amount of the contract for the whole of the works is 2,040*l.* 10s. The proceedings in connection with the ceremony of laying the foundation-stone were commenced by the ministers and others assembling at the old Independent Chapel, Stockwell Head, and forming in procession. The procession was headed by the scholars of the Sunday-school carrying flags and banners, and amongst those present were S. Morley, Esq. (London), the Rev. D. W. Purdon (Hinckley), the Rev. J. Sibree (Coventry), the Rev. M. Macfie (Birmingham), the Rev. J. P. Allen (Leicester), &c. On the arrival of the procession on the site of the new building, and as soon as every one was located, Mr. Harrap gave out a hymn, after which the Rev. J. Sibree engaged in prayer.

The Rev. D. W. Purdon then enclosed a bottle in the cavity of the stone containing two newspapers (one of which was the *Nonconformist*), some coins, &c. As soon as the bottle had been deposited, Mr. Morley proceeded to lay the stone, a silver trowel being presented to him for that purpose. The usual ceremonies having been gone through, Mr. Morley mounted the stone and addressed the assembly.

Prayer was then offered by the Rev. T. Mays, of Ashby, which was succeeded by the singing of the Doxology, and the proceedings at the stone-laying were concluded with three hearty cheers for the Queen, and three more for Mr. Morley.

The spectators gradually dispersed, and reassembled at the Town Hall, between four and five o'clock, where tea was provided, and of which probably not fewer than some 300 or 400 persons partook. Every part of the edifice was crowded to overflowing, and at six o'clock a public meeting was held in the chapel, Stockwell Head, under the presidency of S. Morley, Esq.

The proceedings were opened with prayer by the Rev. J. Driver, after which

MR. FOXWELL read the financial statement, from which it appeared that there had been received from Mr. S. Morley, 100*l.*; Mr. T. Abell, 100*l.*; Mr. M. Foxwell, 100*l.*; Mr. S. Preston, 50*l.*; Mr. D. Wheatley, 20*l.*; Mr. J. Marvin, 10*l.*; and in sums of 5*l.* and under, 121*l.* 10s.; making altogether 601*l.* 10s. He (Mr. Foxwell) intended, if anybody else would do the same, to give 400*l.* more, and Mr. Abell had promised to give an additional 250*l.* (Cheers.) That would make the amount already raised 1,251*l.* 11s. The cost of the site was 630*l.*; law expenses, 450*l.*; contract for the chapel, 2,040*l.*; making 3,120*l.* If they deducted from that the 1,251*l.* promised, it would leave 1,868*l.* 9s. to be provided. Towards this sum Mr. Preston had promised to excuse 300*l.* of the law expenses, which would be equal to a gift of 300*l.*, and that would leave the debt 1,568*l.* 9s. This sum he hoped they would soon liquidate, so that the church might be opened free of debt. (Hear.)

The CHAIRMAN said he had no doubt that great results would follow for good in the highest sense for the town of Hinckley, from the transactions of that afternoon. He was read to make his 100*l.* into 500*l.*—(loud applause)—on condition that they reduced their debt on the day of opening to at least 500*l.* Mr. Morley went on to say—we quote from the report in the *Leicester Chronicle*:—

He was anxious to express, in a few words, his conviction that, in the first place, there was nothing of antagonism in their proceedings towards the other religious bodies. They—the Congregational body—held the doctrinal articles of the Church of England more tenaciously, and preached them more faithfully, than the Church itself did. He meant by that they were orthodox, because he held them to be strictly and distinctly evangelical. They held their mission to be to aim at bringing the world to the rule of Christ; therefore they were not seeking to build a place in that town that should be a bone of contention, and that should introduce discussion or draw people away from that which should be strictly and spiritually religious. No; they had their testimony to offer to the province of the civil magistrate; they were ready to say what they believed to be true with regard to the interference of the civil power whenever it attempted by mere power to promote Christ's religion, and it should be their duty, and never more than at the present day, to speak out what they believed on that question. (Hear, hear.) Still their object was to make men Christians rather than to make them Dissenters; and he believed that to be the motive of those who were moving in the important business that day. If it had not been so, he should not have been there on that occasion, just because he believed the necessity of the people to be so great. They believed the Established Church was utterly failing in vast districts of the country in its attempt to reach the people. There was room enough for all, and more than all, without entering into fierce discussion, to do their utmost to win the people to the cause of Christ. They had no temptation to offer at all; they did not believe in the exercise of power of any kind, with a view to compel men; they wished to win men, and therefore they built places of worship to show practically, in a town like that, that to as many as might choose they would thankfully welcome them to go and hear and see. They believed it would do them good, and invited them to go and try for themselves. They held that to be the utmost extent to which Nonconformist bodies could go in attempting to extend the principles in which they believed. But what they wanted in the people was more reality; they wanted to see as well as to hear about their religion. People were sick of religion which was of the prayer-meeting and not of the market-place, which was heard in their places of worship and not seen in the shop or the counting-house. They were getting sick of sham, and they might depend upon it what they wanted was a higher tone of spiritual life in their church. He put that consideration to thoughtful men and women; it was the true want of the present age. Their power was not of wealth or social position, but was a high and holy spiritual life—they had to exhibit that as a means of winning the people. They might erect most costly buildings—they might obtain a Parliamentary grant for that purpose, if such a thing were now possible—and collect around them all the costly paraphernalia of worship—they might, indeed, be perfectly orthodox and conduct their worship in accordance with the strictest taste, and yet have done nothing to extend the righteousness that exalteth a nation. What they wanted was an exhibition of holy life. One of the many reasons which had led to their places of worship falling into the background—and that was especially the case in many districts—was traceable to the fact that they had all lost sight of that, and to a want of that appeal to the higher principle, which people were shrewd enough to recognise when they saw a man living in accordance with his religious profession. He should like to refer to two or three points which distinguished them as Congregationalists, and it was well to mention them in that public way in order that those who heard them might test by subsequent investigation the accuracy of their statements. First, as to their position. They main-

tained the incommunicable sovereignty of Christ in the church. There was no body of persons in the kingdom more loyal to the throne—they loved the Queen as a person as well as an institution. He meant that her reign had been so sound, and in every way in accordance with the true interests of the nation, that he was persuaded he was right in saying that no monarch of a present or past day had done so much to strengthen the cause of monarchy, as the Queen of England—(Hear, hear)—and though a limited monarchy, it had been thoroughly constitutional from first to last. He believed he was speaking the sentiments of every one present, when he said, that viewed as a person or an institution, she had made the people love both her and her throne, and no one loved her better or more truly than the Nonconformist body of the kingdom. Still, they demurred to her being considered the Head of the Church; there was interference in fifty ways through the political power of which she was the head, and which they believed to be absolutely mischievous to the cause of religion; because to a certain extent it was supplanting Him, whom they asserted to be the only and true Head of the Church—that was the Lord Jesus Christ They believed that simplicity in ecclesiastical organisation was well pleasing to the Head of the Church. They found no authority—he was speaking in the presence of grave and reverend seniors, who were perhaps better able to speak on that point, but he put forward this result of his thinking—that they found no authority in the Scriptures for what was called ritualism or high sacerdotalism which was running so rampant throughout the Church in the present day. The Primitive church was the most entirely simple thing that ever was in this world. Without attempting to say that all the features of Congregationalism were to be found in the New Testament, as they were practising them—he only wished they adhered more faithfully to the doctrine it enunciated—they believed the main features of their worship to be sanctioned by the Word of God. He believed in a simple form of worship, but they were going rapidly in a direction which he looked at with a good deal of hesitation; still he thought they were not far wide of the mark, and that there was authority in Scripture for the simple form of their worship. They believed in the all-sufficiency of love and sympathy for maintaining and extending the Gospel. They did not believe in forced contributions. They believed that as soon as the policemen and the distress warrant came in, all the real power of the Church went out—they were bringing in elements that did not belong to the Church—they were bringing in mere brute force to deal with conscience, and no brute force ever altered conscience; it had made hypocrites by thousands, but no man ever thought differently because he was threatened by the State or committed to prison; he had confessed a different creed, but remained of the same mind still. They believed that religion was always safest when left to be cared for by her own friends, and not forced upon unfriendly hands or minds, and that just in accordance with a man's judgment and conscience would he be gained over to the cause of religion—would he be a cheerful, hearty, and earnest giver, and feel it not to be an obligation, but a privilege to give? They believed in perfect religious equality, and perfect religious liberty; that no man had a right to dictate to another man what he should believe. He was thankful to believe that as a nation they had made great progress in that direction; no man dare now interfere with the rights of any other man. He remembered the time when he could not have been an alderman—nay, he believed not even a parish beadle—without going to the Church of England to take the communion, so sunk were they in anything like a proper appreciation of the rights of conscience. They believed they were recognising that point rapidly and to a gratifying extent in this country. Their principle was to sit in their pews with an open Bible, and they advised everybody to go to the law and the testimony when listening to their minister; they would then see for themselves before they received the great and glorious truth, and would be able to test it by the great sources of authority. He had no faith whatever in any attempt by the civil power to interfere with a view of maintaining what might be thought by legislative direction to be orthodox opinion. He had little faith—except for the preservation of property—in trust-deeds, just because anything that made intelligent persons rest upon mere instruments or documents tended to make the minds of such persons less susceptible of their own responsibility. He held that if the truth were to be preserved among a body of Christian people, there should be that sort of generous and ingenuous intercourse between pastor and people that should lead to an exchange of opinion upon any point that came out, in respect of which intelligent men might not feel quite satisfied with the utterances of the pulpit. If that had been the case many places would not have lapsed as they had in a direction that was not desirable at all events—they had gone on little by little until they were past all remedy. Their opponents alleged that there were many imperfections in their system. He admitted the truth of that allegation; but they were Nonconformists—they did not profess to be Churchmen. They did not attempt to compel other people to adopt their institutions: they were a voluntary society brought together by mutual sympathy—every one being at liberty at any time, whenever a difference of opinion arose which caused him to look with less satisfaction than he did before on his membership, to withdraw from such association. He meant that everyone had liberty—there was no compulsion. He rejoiced himself in the general characteristics of their system of churches, because of the liberty which he felt as a member of such churches. There was no external power to which they listened for a moment. They were willing enough to receive advice, suggestion, and co-operation—assistance it might be—but they were a free church. They made evidence of personal conversion the one sole and only ground for admission to church-membership. They united together—those who gave such evidence—into a society or church; and, as distinguished from the general congregation, in every case devolved upon the inner circle—that church or society—the duty of choosing the pastor and managing the affairs of the church. He was convinced that the more they kept faithfully and honestly to that system, the better would be the guarantee, not only for the purity of the Church, but for a Scriptural choice of minister. There was abundance of evidence of defect in many of their churches calling for, he ventured to think, some mode of intervention, in the event of differences arising—some addition, not of external authority, but of influence externally, that might be brought occasionally with immense advantage to bear upon certain states of things in some of their churches. He ventured to say that a system such as he had ventured to sketch out would be eminently calculated to suit the general characteristics of the English mind. Men would feel as they arose to the higher convictions in reference to religion, that they were, in those societies or churches, associated with other like-minded men with a view, first of all, to the growth and strengthening of their own religious life, and then—(that was the point they had to wake up to in the present age) to extend religious and spiritual aid to those about them. They believed that the mission of the Church of Christ was really to bring the world to the rule of Christ; and that could only be done by their getting into contact with the world, and by active, earnest, and faithful efforts of church-membership. He meant that they should cease to look upon the pulpit as the only agency in a town like that, whereby the people were to be really spiritually benefited; every one living in the enjoyment of the truth should seek to bring others under like influence. He had not the slightest hesitation in saying that when their new place of worship was completed, if there was that faithful recognition of the duty and responsibility which attached to those who would be the members of the church connected with that place, it could not fail to be a blessing to the town of Hinckley: it would depend upon the fidelity of those who would be connected with it. If they should hear outside the town any doubt about the propriety of building a new place of worship, they could say, "Come and see the old one." (Laughter.) He had not seen it at all till that afternoon, but he could assure he was soon satisfied. (Applause.) They owed it to the present time to build a place out on the public way. He was thankful to see the situation they had got, and he congratulated them on having fought the battle against those who tried to deprive them of it. He was pleased that they were going to erect in sight of everybody who came into the town, a building which he hoped would be an architectural ornament to the place, and above all, a means of spiritual influence upon the condition of the people, and that it would be for years to come a growing religious blessing to the people of that district. Before he sat down, he would say that they would utterly fail in their attempts to influence the minds of the people, who were not looking anxiously and carefully to their social condition. He wanted them to believe that with a view to their ultimate religious effort they must get into contact with the people, and make themselves acquainted with their way of living. He was persuaded that vast numbers of what they called genteel people had little conception of how the great mass of the working people were living. There was need in a great many districts for an extension of that principle of sympathy—that kind exchange of opinion and offer of advice—not always accompanied by a gift of money, but by real feeling that should show to those around them who were in less fortunate circumstances, that there were some few in their neighbourhood who were looking on with interest at the fight in which they were engaged. This would open the door to those higher influences, which it was the duty of each to endeavour to bring within the reach of the people, and lead them to think of religion with interest. They had little time to think of those things, but they would have greater pleasure in doing so if the church more thoroughly recognised that great duty, which he felt never pressed more, or was of greater importance, than at the present time.

The meeting was subsequently addressed by Mr. Harrap, Mr. G. Baines, and the Rev. J. P. Allen, of Leicester; the Revs. M. Macfie, of Birmingham; T. Mays, of Ashby; J. Sibree, of Leamington; and by Mr. John Atkins. Various votes of thanks were then adopted.

The proceeds of the day amounted to upwards of 50*l*.

FALCON-SQUARE CHAPEL, CITY, closed during six weeks for repairs, improvements, and the introduction of the sun-light, at a cost for the whole of 500*l*., was reopened on Sunday, 16th inst., by the pastor, the Rev. J. Sidney Hall, who preached morning and evening to large congregations. Collections after sermons nearly 40*l*.

SPECIAL SUNDAY EVENING SERVICES.—The committee of the Woolwich Auxiliary to the London City Mission, having secured the use of the Theatre Royal for three months, have made arrangements for holding special Sunday evening services during that period. The first of these services was held on Sunday, September 9, when there was a crowded attendance. The missionaries in the town act as stewards, and the congregation are supplied with hymns printed for the occasion.

TEIGNMOUTH.—A tea-meeting was held on Wednesday evening, August 29, at the schoolroom of the Congregational chapel, on the occasion of the Rev. J. H. Bowhay resigning his pastorate after a ministry of five and a-half years. During the evening, after cordial expressions of affection and attachment, and of desire for future usefulness, a testimonial, consisting of a purse of twenty-three sovereigns, was presented to Mr. Bowhay. A beautiful malachite inkstand has also been presented since.

THE REV. J. HUDSWELL.—After a ministry extending over thirty-four years, the Rev. J. Hudswell has resigned the ministry at Salem (Independent) Chapel, Leeds. The many friends of the rev. gentleman will regret that he has been led to adopt this step in consequence of severe illness.—*Leeds Mercury.*

WILSDEN.—More than seventy years ago the first Independent chapel was built at Wilsden, near Bradford, Yorkshire. At that time it was the only place of worship (with the exception of one small room) within a district which is now supplied with four-and-twenty places — churches, chapels, and rooms. In the year 1816 a second new chapel was opened, more commodious than the first; the old edifice being appropriated to the schools. The fiftieth anniversary of the opening of this second chapel was celebrated on Tuesday, the 28th ult. In the morning a service was held for prayer and praise. In the afternoon there was a reunion meeting, and in the evening a large public meeting, at which able and stirring addresses were delivered by the Rev. J. G. Miall, the Rev. Dr. Fraser, and many other ministers and gentlemen. An elegant collation was served at noon to 120 persons, and between the afternoon and evening meeting some 350 sat down to a capital tea. It may be added that upon the chapel, school-house, and parsonage, there is no encumbrance in the shape of debt, and the cause of Christ is making progress in connection with the place.

HALSTEAD, ESSEX.—Notwithstanding the inauspicious state of the weather, there was a large attendance at the service in connection with the recognition of the Rev. T. G. Wilson, of New College, on Thursday, the 6th inst. The Rev. B. Johnson, Halstead, read the Scriptures and offered prayer. The Rev. G. Wilkinson then delivered an address upon the denominational principles held by Congregationalists. The Rev. S. Steer, of Castle Hedingham, requested the deacons to state the circumstances under which Mr. Wilson had been invited to the pastorate; and Mr. W. S. Wallis, senior deacon, responded. The Rev. Mr. Wilson, in reply to Mr. Steer, having stated his willingness to accept the pastorate, Mr. Steer proceeded to put the usual questions as to the motives and spirit which had induced the rev. gentleman to accept the charge; and Mr. Wilson having clearly and briefly replied to these questions, the Rev. T. W. Davids, of Colchester, offered the ordination prayer. The Rev. Samuel Newth, M.A., F.R.A.S., Professor of New College, then delivered the charge. The Revs. J. Steer, Sudbury, and S. G. Woodrow, Halstead, assisted in the devotional and other parts of the service. A public tea, supplied at the cost of the ladies of the congregation, took place in the schoolroom, and upwards of 200 visitors and friends were present. In the evening the Rev. E. Mannering, of London, preached the sermon to the church.

NEW BAPTIST CHAPEL AT WESTON-SUPER-MARE.—The services in connexion with the opening of this place of worship took place on Wednesday. Notwithstanding the unfavourable state of the weather the congregations were pretty numerous. The chapel stands in a commanding situation in the Bristol-road, a rapidly increasing district of the town. The building is in the Geometrical Decorated style, and will accommodate nearly 600 persons. The total cost when complete will be about 2,600*l*. The first service, which was entirely devotional, was presided over by the Rev. Robert Lewis, the pastor of the church. A cold collation was laid out in the schoolroom, to which over 100 sat down. This was got up by Mr. Collis, of High-street, and gave entire satisfaction to the company. The service at three o'clock was more numerously attended than that of the morning. The Rev. Hugh Stowell Brown, of Liverpool, preached a highly practical discourse from 2 Thess. iii. 13, "But ye, brethren, be not weary in well doing." At the conclusion of his sermon he stated that the chapel has cost 2,625*l*., of which up to that time 1,248*l*. had been raised, and 115*l*. more had been promised, making 1,358*l*., thus leaving a debt of 1,267*l*. to be liquidated. A collection was then made, and after the service had been concluded with prayer by the Rev. J. C. Pritchett, a large number of those present adjourned to the schoolroom, where tea was provided, and about 250 sat down. In the evening the Rev. J. P. Chown, of Bradford, preached to a large and attentive audience. The collections altogether amounted to 228*l*.

NEWMARKET.—The opening services of the Congregational schoolrooms in this town were held on Friday, 14th inst. The Rev. James Spence, D.D., preached an eloquent and appropriate sermon in the afternoon from Phil. iv. 22. About 300 sat down to tea in the new building; and in the evening Samuel Morley, Esq., presided at a public meeting held in the chapel and very numerously attended. The report stated that the people were stimulated to the immediate erection of schoolrooms by an offer from Miss Piper, of Cambridge, to convert the old chapel into a minister's house, concurrently, at her sole cost. 850*l*. had been expended, and 640*l*. paid or promised. Addresses were delivered by the Revs. T. Anthony, of Bury; T. Lloyd, of St. Ives; W. Warren, of Wattisfield; A. T. Shelley, of Ely; G. White, of Burwell; and T. T. Ball, Esq. The opening and closing addresses of the chairman were marked by grave practical wisdom and earnest devotion to Christian and Congregational principles. The collections, &c., of the earlier part of the day reduced the debt to 190*l*. Mr. Morley offered a third of this sum, Miss Piper another third, on the understanding that the friends would provide the remainder. This was soon forthcoming, and the doxology was sung with much feeling. A vote of thanks to the chairman and to Miss Piper having been carried by acclamation and suitably acknowledged, the meeting closed. A new chapel, minister's house, and schoolrooms have thus been built and paid for within the past four years.

PORTSMOUTH.—On Thursday, August 30, the Rev. William Jones, of Cheshunt College, was publicly recognised as the pastor of Highbury Congregational church, Portsmouth. In the afternoon the devotional services and reading of Scripture were conducted by the Revs. Septimus March, B.A., of Southampton, and J. H. Cooke, of Southsea. The usual questions to the church and pastor were asked by the Rev. William Rose, of Portsea, and were answered in a very satisfactory manner by Mr. Burt,

the senior deacon, on behalf of the church, and by Mr. Jones on his own behalf. The Rev. Thomas Cousins, formerly of Portsea, then offered the ordination prayer. The charge to the pastor, which was very able and impressive, was delivered by the Rev. Henry Allon, of Islington. Before delivering the charge, Mr. Allon read a letter from the Rev. H. R. Reynolds, President of Cheshunt College, who was unable to be present on the occasion, in which he expressed his admiration of the spirit and character which Mr. Jones had manifested during his college course, commended him to the sympathies and prayers of the church, and offered to him a few words of earnest and loving counsel. At the close of the afternoon service the congregation adjourned to the John Pounds Memorial Ragged-schoolroom, where a public tea-meeting was held. In the evening the devotional exercise and the reading of Scripture were conducted by the Revs. Urijah R. Thomas, of Bristol, and H. G. Hastings, of Buckland. A most eloquent and practical charge was delivered to the church and congregation by the Rev. Dr. David Thomas, of Stockwell. The chapel was well filled at each service.

COLCHESTER.—The services in connection with the recognition of the Rev. Thomas Batty, late student of Hackney College, to the pastorate of Stockwell Chapel, Colchester (as successor to the Rev. Joseph Herrick), were held on Tuesday, in the presence of a large number of ministers and influential laymen and crowded congregations. The service took place at half-past eleven. Dr. Vaughan delivered an introductory discourse on the nature of a Christian Church, and the usual questions to Mr. Batty were put by the Rev. J. Raven. Later in the day there was a dinner, at which the Rev. J. Raven gave—"Prosperity to Evangelical Nonconformity in Colchester." He was most happy to express their warmest sympathy with their Christian brethren and members of the Nonconformist churches and congregations in that old town of Colchester. Twenty-five years had passed away since he was present at the ordination of their beloved brother, Mr. Davids, of Lion-walk Congregational church, to whom not only Colchester, but the county of Essex, was greatly indebted for his devotedness to the cause of Nonconformity, and his valuable literary work upon that subject. (Hear, hear.) He was most happy to see their estimable and venerated friend Dr. Vaughan, who was an honour to all the Nonconformist churches. The Rev. T. W. Davids and Mr. Kent responded. The Rev. John Gay proposed, "Nonconformist Institutions in Essex," connected with the names of Isaac Perry, Esq., of Chelmsford, and Mr. Thomas Daniell, of Colchester. Mr. Isaac Perry responded. Other speakers also addressed the meeting. In the evening, the Rev. Paxton Hood, of Brighton, preached.

LEISTON, ESSEX.—On the afternoon of Friday, September 7th, the foundation-stone of the new Congregational chapel which is to be built at Leiston was laid by E. Goddard, Esq., Mayor of Ipswich, in the presence of a large concourse of people. The Rev. G. Gladstone, the pastor of the congregation, opened the proceedings by giving out a hymn; and the Rev. G. Hinde having offered prayer, the Rev. J. Browne, B.A., of Wrentham, the secretary of the Suffolk Congregational Union, made an official statement of facts in connection with the chapel, to some of which we have referred. Mr. E. Goddard briefly addressed the assembly and laid the stone. The Rev. J. Reeve offered up the dedication prayer. Mr. E. Grimwade read the names of the subscribers and the amount of their subscriptions. The Rev. E. Jones then delivered an address on New Testament church principles. Mr. Grimwade referred to the kindly bearing of the clergyman of the parish, who had sent to them a basket of choice flowers, an expression of good feeling which did honour to the head and the heart of the gentleman to whom they owed this mark of courtesy. Mr. D. Goddard referred to the advantages of the voluntary principle; and the proceedings shortly afterwards terminated. A public tea took place in the evening in the spacious Works Hall, which was lent for the occasion by the Messrs. Garrett. Speeches were delivered by the Revs.—Reeve, Stowmarket; W. Dorling, London; J. Pawson, Leiston; J. Browne, Wrentham; G. Hinde, Rendham; and G. Firth, Saxmundham; and L. Webb, Esq., Stowmarket. A collection, which was liberally responded to, was made at the close in aid of the building fund. The new chapel will cost 520*l.*, exclusive of the site, &c. The congregation, which consists to a great extent of workmen connected with Messrs. R. Garrett and Sons, have raised among themselves 60*l.* towards the building fund.

STOKE-SUB-HAINDON.—The new Congregational chapel in this village of Devonshire was opened for Divine worship on Thursday, Sept. 6. Notwithstanding the downpour of rain, a large congregation assembled in the chapel on Thursday morning. The opening services were conducted by the Rev. S. Hebditch, of Bristol, and the Rev. W. Densham, of South Petherton. The sermon was preached by the Rev. Paxton Hood, of Brighton. The collection at the close of the service amounted to 19*l.* 10s. The company then proceeded to the schoolroom, where dinner was provided. Mr. Jupe, of Mere, presided, and the company numbered about 220. After numerous loyal toasts, Mr. R. Southcombe stated that the cost of the new chapel was 1,975*l.*, towards which subscriptions had been received to the amount of 1,086*l.* Mr. Morley hoped that the debt would that day be removed. He rejoiced with them in the happy accomplishment of their efforts and the completion of the erection of that attractive building for public worship. On the occasion of laying the foundation-stone he expressed a feeling of great personal responsibility. The connection of his firm with the parish of Stoke deepened those feelings. He was always anxious to support movements of that kind, but especially amongst his own people. He had acted out of no spirit of sectarianism or denominationalism. He confessed that he stood there with deep convictions in favour of Congregational worship, to which they were committed. He was anxious to strengthen that system. It was well known that he had a large commercial connection, and he therefore proposed to increase his subscription from 200*l.* to 500*l.*, simply by way of emphatically expressing his interest in the matter—provided, of course, that the whole of the money was raised within the prescribed time. The Rev. Paxton Hood, in addressing the meeting, commented upon the admirable arrangements of the building. He hoped that other such chapels would be erected in the neighbourhood. The Rev. Mr. Edwards, of Bristol, having addressed the meeting at some length, the chairman announced that Mr. R. Southcombe had promised to give a further subscription of 300*l.* (Applause.) That reduced the balance to 600*l.* Several other gentlemen then promised subscriptions. The Rev. S. Hebditch proposed a vote of thanks to Mr. Hood. Mr. Morley seconded the proposition, and said that he had always recognised in Mr. Hood a fellow-worker in all matters of public interest—whether civil or religious. Mr. Hood briefly returned thanks. The company then repaired to one of King's capacious marquees, which had been erected in a field adjoining Mr. Southcombe's glove factory. The rain poured down in sheets and the water penetrated through the canvas. Scarcely ever has a tea-meeting taken place under worse circumstances. Notwithstanding the rain and the threatened annihilation of the tent, nearly 700 seated themselves at the tables. In the evening, the chapel was again crowded to excess,—many were unable to gain admittance. Mr. S. Morley presided; and the meeting was addressed by the Rev. S. Hebditch, the Rev. R. Ashton, of Weymouth; Mr. Simeon Hebditch, the Rev. H. Jones, of Bridgwater; the Rev. R. P. Erlebach, of Chard; and the Rev. Paxton Hood. About 150 persons afterwards partook of supper in the schoolroom, Mr. Morley presiding. At the conclusion of the meal, Mr. Morley said that he understood there were a great number of working men present, and he wished to bear his testimony that religion ennobled labour, and that the labouring man who was performing his duty in the sense of allegiance to God would be happier than his brother working man who lived a life of sin. He believed that they were on the eve of a great conflict, for which he advised them to prepare by reading and inquiry.

The question that would have to be decided would be whether Government should be allowed to exercise any influence with the view to the promotion of this or that sect of religious opinions. When that question was mooted, the public would have to speak out. As a portion of the general public he called upon them to be careful in the selection of their members of Parliament. There would be an extension of the suffrage in spite of the Tories being in power, and a number of the men present would have votes. The one great thing that was wanted was more conscience and less of that buying and selling which now marked our elections. He wanted them to understand the questions in dispute, and to vote accordingly. There were questions on purely ecclesiastical matters which would have to be decided, and the House of Commons was the arena in which the fight would take place. He trusted that they would send men of independence and who possessed an intelligent knowledge of those great questions. The way to ensure the return of those men was to vote upon principle. They would never understand the questions at issue unless they gave up public-house indulgences. (Applause.) There was no crime in taking a glass of beer, but he was persuaded that public-houses stood in the way of the advancement of the people—especially to the working man, who was most exposed to the temptation of giving way to habits of intemperance. He urged them to discharge their duty as voters fearlessly and faithfully.

The meeting concluded with a vote of thanks to Mr. Morley. The new chapel accommodates about 350 persons. Underneath is a large schoolroom, which extends the entire length of the building. The spire is upwards of ninety feet in height, and is furnished with a bell turret. General satisfaction was expressed at the manner in which the works have been carried out.

Correspondence.

THE BRIBERY REVELATIONS—THE CURE.

To the Editor of the Nonconformist.

SIR,—Agreeing entirely with the tone of your article on the "Bribery Revelations" in your paper of the 5th inst., allow me to express my surprise, and let me add my regret, that you do not impress on your readers that for those evils which you unsparingly expose and condemn there is absolutely no remedy except that one which you pass over in silence, *i.e.*, anonymous voting, or, as it is more commonly called, the Ballot.

I have always recognised in your paper an able and an influential advocate of the Ballot. I trust you have seen no reason to change your views on the question; sure am I that no propositions can be more completely demonstrated than, 1st, That the Ballot is a powerful engine for the repression of electioneering malpractices. 2nd, That every other means of prevention has been tried in this country, and found unsuccessful. Let me say a word on the remedy you propose in lieu of the Ballot—prosecution and imprisonment. Daniel Defoe, writing a century and a half ago, said, "We have lately had two or three Acts of Parliament to prevent bribery and corruption at elections. Never was treating, bribery, buying of voices, freedoms, and freeholds, and all the corrupt practices in the world, so open and barefaced as since these severe laws were enacted." Thirty years ago, John Foster, in some letters to the *Morning Chronicle*, which are to be found in the second volume of his Life by Ryland, and which are well worth reading, for they exhaust the discussion in its moral bearings, says, "Laws against bribery have notoriously been a dead letter"; and again, "To talk any longer of laws—laws against bribery and other profligate interferences—is worse than nonsense; it is insulting nonsense. There are already penal laws as stringent as multiplied clauses could make them against such doings heaped thick and manifold in the Statute Book, and who, in these late elections, cared a chaff for them, or needed to care, since not one violation of them in a thousand ever is or can be brought to conviction?" After thirty years' further experience of these laws, during which they have been altered and amended, we find by a Parliamentary return that after the general election of 1859, eight prosecutions were ordered by the House of Commons, and were commenced by the then Attorney-General—Lord Westbury. He spared no pains to vindicate the law, but in the end a *nolle prosequi* in each case was entered, and the prosecutions of course produced nothing but a cost to the country of 4,952*l.* 3s. 4d.

You, Sir, propose to further amend the law by substituting imprisonment for fine, but if this be done two insuperable difficulties remain.

1. As there is no public prosecutor in this country to put the law in force, it will still be left to private persons to do so, and there are few who have the public spirit to take the trouble to incur the expense, and bear the odium of so doing.

2. The more severe the punishment the more disinclined will be jurors to convict. Speaking from experience as an attorney, I can say that juries look on bribery as a crime common to both parties, they regard these prosecutions as dictated by party spirit, personal spite, the desire to revenge some party defeat, or the wish to make money by the prosecution; and they will not convict. Judges, also, many of whom have waded to the bench through the mire of political corruption, look with a very lenient eye on the person charged with bribery; reflecting herein only too accurately the state of the "educated mind" of this country on the subject. To quote again Foster, "Who is at all ashamed of their recent exploits in this line? Is any one of them the worse received in the rank of society to which he belongs? Are not their performances, if they have been successful, a subject of complacent and jocular reference in their select coteries?" The misplaced jokes and unseemly levity of some members of each of the now proceeding Commissions show the state of opinion on electoral corruption among the class from which our judges are taken. It is in my memory that a learned judge, now no more, of great experience and knowledge of the law, told a jury in my hearing, that men who take a bribe and repent, or who take a bribe in order to detect and punish bribery, put themselves under such a ban that it is a question whether any amount of corroboration can support their testimony. I cannot see how there can be a prosecution for bribery in which the chief witness is not in one or other of these two positions, and if so, and if the deceased judge's dictum be correct, it is impossible to obtain a conviction for bribery.

The conclusion of the whole matter cannot be more forcibly or more truly stated than in the words of the latest resolution on this subject which Mr. Berkeley submitted to the House of Commons:—"That having regard to the failure of all direct legislation against corrupt practices at Parliamentary elections, it is expedient to make experiment of the system of taking the votes at such elections anonymously, according to the laws now in force in other parts of her Majesty's dominions."

Yours faithfully,
EDWARD C. WHITEHURST.

UNIVERSITY REFORM.

To the Editor of the Nonconformist.

DEAR SIR,—Previous to bringing forward the third reading of his bill last session, Mr. Bouverie wrote to my brother, William Steadman Aldis, intimating that a petition in favour of his bill, signed by those University men who had been prevented from taking fellowships by the Declaration at present enforced by the Act of Uniformity, would be advantageous to his cause. This petition I signed unadvisedly, as I had then never considered the principles of Mr. Bouverie's bill, and had only looked at the result it seeks to accomplish.

I wish to lay before your readers some reasons why, as Dissenters and as Englishmen, we should oppose Mr. Bouverie's bill:—

1st. It transfers the decision of a difficult and important *national* question to the judgment of *private* corporations. Either it is advantageous to the nation that lay fellowships should be open to merit only without distinction of creed, or it is not. If it be not, we ought to give no college the power of bringing it about. If it be, we ought to allow no college to prevent it.

2nd. It would lead to harmful party-strife in the University. Mr. Bouverie's bill leaves it to the option of individual colleges to admit or exclude any kind of Dissenters. One college would at once open itself to all, including even Jews, Mahometans, and infidels. Another would only reject unorthodox Dissenters. By way of protest against these, a college here and there would try to impose a declaration of belief in the dogma of the Real Presence. Thus that Church *v.* Dissenter feeling would be perpetuated which sound legislation should seek utterly to abolish. For the sense of common brotherhood and loyal citizenship is the most essential element in a University education.

3rd. Mr. Bouverie's bill makes the question of University reform appear to be one in which the nation and the universities are on one side and the Dissenters on the other. It makes the opening of fellowships a sort of gracious concession on the part of the Conservatives. It would thus fatally hinder all further University reform; and anyone who knows the Universities, knows that Mr. Bouverie's bill touches upon only a small part of their abuses.

4th. It contradicts the fundamental law of university life, the sole foundation of true University reform. That law is,—All University and college endowments are the sole and inalienable property of the English Crown and the English nation.

At present the nation, by the Act of Uniformity,

declares that no person shall hold a fellowship or University endowment who does not conform to the Liturgy. By that very act the nation lays claim to the ownership of those endowments. Mr. Bouverie's Bill lops off the right hand by which England holds its own. These endowments are entailed. Were we foolish enough to hand over our own property to the disposal of the private college corporations of Oxford and Cambridge, we may not throw away the inheritance of our children.

Dissenters have an especial and a just dread of the abuses to which endowments held by private irresponsible corporations are always liable. I therefore ask them to oppose Mr. Bouverie's Bill, which converts national endowments into private property, and to induce him to withdraw it.

I submit that what we need is a root-and-branch University Reform Bill, founded on just philosophical ideas of University life: a bill by which the Government shall pledge themselves to stand or fall; a bill which shall be carried, as it will be, by the irresistible force of national conviction.

I remain, my dear Sir, yours very truly,

JAMES ARTHUR ALDIS, M.A.,
Sixth Wrangler in the Mathematical Tripos of 1863, formerly Scholar of Trinity College, Cambridge.

[We think Mr. Aldis somewhat mistakes the scope of Mr. Bouverie's Bill, the object of which is simply to abolish the obligation imposed on all University graduates by the Act of Uniformity, to declare their conformity to the Liturgy of the Church of England on taking Fellowships. As the measure proposes to enact nothing, but only repeals a legislative restriction, it does not seem to us to ratify anew the claim of Colleges to these endowments as private property. That right has a legal existence, inasmuch as the Colleges have the power of excluding whom they please by their own statutes. Mr. Bouverie's Bill simply removes a disability which prevents them, if so inclined, from admitting Nonconformists to Fellowships.—ED. *Noncon.*]

CONGREGATIONAL CHURCH BUILDING.

To the Editor of the Nonconformist.

SIR,—It must be acknowledged by most of your readers that a good and commanding site is of very great importance in church building, for it is next to impossible to build well and successfully upon a small and crowded piece of ground.

The general arguments in favour of prominent sites are such as these:—That at one time in our history Dissenters were obliged to build in back lanes and courts, and indeed anywhere out of sight of their persecutors and enemies; but in these happier days Free Churchmen can build anywhere and in any style they like, and therefore it behoves them to come out of the back slums and erect their sanctuaries in the highways and most public throughfares. Pointing to the Seven Dials, it is said, See how those enticements of the devil, the beerhouses and gin-palaces, are placed in the most central and prominent situations to lead poor sinners astray, and shall not the houses of God be made at least as conspicuous, so that men may have the opportunity of rejecting the evil and choosing the good? &c. Such arguments may have force with many, and yet may not be satisfactory to all; but there is one reason which, I think, few will not assent to, and that is that it is often essential for the health of the worshippers that a church should be in a good situation, as far as possible from evil smells and nuisances. I have a case in point which will illustrate what I mean. Before the church was commenced in which I almost regularly worship, I wrote to the building committee to say that a most admirable site at the junction of three roads was offered them by a friend at a lower rate than he was prepared to offer it to anybody else. I may add that as the land they were thinking of building upon was given, and they would have to pay for the land offered, I said I should be glad to contribute five times the amount I had originally promised towards the erection of the church. Unfortunately, the committee, not one of whom worship in the church, declined the offer of the land in the very centre of the population, and built the church upon the land given them, which is on the outside of the mass of the population, in a street leading out of a back lane with no outlet at one end.

And what is the consequence? On the Lord's Day, when the Sunday-school is crowded almost to suffocation, we cannot open the windows without the fear of having the place filled with the nasty smells from the ashpits on both sides of the building. I hope our case is an exceptional one. It rejoices my heart to know that nearly all our new churches have nothing of this kind to complain of. But such a fact ought to teach us never, under any consideration, to build in a back street in a back lane, even if the land be given us. All honour to those gentlemen who give good and central sites for our churches; but I know of more than one case where hundreds of pounds would have been saved had a site been purchased instead of given. Your readers must pardon me spending so much time upon the consideration of the site, but all church-builders know how very important it is to have a good and convenient piece of ground if they wish to build a suitable place of worship.

I am, Sir, yours truly,

A FREE CHURCHMAN.

SANITARY REFORM IN THE METROPOLIS.

An important meeting of the members of the Metropolitan Sanitary Association was held, on Wednesday, at Adam-street, Adelphi, under the presidency of the Bishop of LONDON, who, in opening the proceedings, warned them against the motion that, because the cholera had abated, they were free from a fresh outbreak of the disease. He specially urged the need of a better water supply, and of improved dwellings for the poor. The noble efforts made by Mr. Peabody, Mr. Waterlow, and he might add the Marquis of Westminster, would, he trusted, induce others to follow in their wake. A discussion ensued, in the course of which Dr. DREWITT said that gifts of money for the relieve of distress, useful as they were, were but transitory, and the question was, could they act so as to produce a permanent improvement in the condition of the poor, and avert or limit the ravages of pestilence. He moved the following resolution, which had received the approbation of the Medical Officers of Health:—

That the gratuitous supply of water, the erection of cheap baths and washhouses, and the supply of pure milk at a reasonable price, are worthy channels for the expenditure of charitable funds.

Mr. LIDDLE, representing the East, as Mr. Drewitt did the West-end officers of health, seconded the resolution; and urged that where houses were found structurally defective they should be condemned. A proper Building Act should be passed prohibiting the erection of unsuitable houses.

The Legislature passed laws hurriedly, which would have been made much more useful had they been submitted in the first instance to practical men. If, however, the local bodies put the powers with which they were invested in force a great improvement would be effected. The water supply—as every one admitted—required to be improved, and a proper Building Act passed. There were many houses now filled with poor people, the staircases of which were mere shafts for the conveyance of poisoned air from filthy cellars. All London would be benefited by the destruction of those fever nests, and that being so the cost of their removal ought to be provided for by a general rate. With respect to the question of water supply and the recommendation of the resolution, he might mention that the Jews had erected no fewer than thirty stand-pipes in the neighbourhood of Whitechapel, and that the water companies had liberally supplied the water free of cost.

Dr. ALDIS said that no permanent improvement could be effected in the sanitary condition of the metropolis until they had a constant supply of water.

There was one class of persons on whose behalf he desired to say a word, he alluded to the crews of the boats called billyboys. He had recently attended a man ill of cholera who had been engaged on one of these boats. On visiting the boat, he found that the place in which the men slept and cooked their victuals was a mere cholera hole. It was close almost to suffocation, and there were no means of ventilation. The people who lived in such places were driven to drink from the circumstances in which they lived. A regulation ought to be made that cooking should be done on the deck, and that the sleeping place should be ventilated.

Mr. RANDALL observed that in the parish in which he lived there were over 10,000 people living in such a condition—grown-up women residing in the rooms with their grown-up brothers—that they could not be Christians, or moral or healthy people.

If they did not attack this great evil they were wasting their time. He deeply regretted to read some things that were stated during the debate in the Dwellings of the Poor Bill, and particularly because they were uttered by the representatives of a Christian nation. The poor were huddled together in a manner which was a positive disgrace to our civilisation. This subject interested them all. He was no alarmist, but he could not help stating, because he knew it to be a fact, that great and natural discontent prevailed. Classes were separating and distrusting each other. The poor saw that the state of things from which they suffered could be remedied, but was not. It was the duty of the Legislature to allow nothing to interfere with a consideration of this subject with a view to meet without delay a great growing necessity.

Mr. GODWIN hoped that the resolution would be withdrawn. To talk of improving the water supply of London by means of private benevolence was out of the question. It was a matter of public importance, and should be effected by public funds. Sir MORDAUNT WELLS likewise urged the withdrawal of the resolution, and urged vigorous and prompt action to improve the sanitary condition of the metropolis. After some further remarks from Dr. DREWITT and Dr. FARR, the resolution was withdrawn. After considerable discussion, in which Dr. O'BRIEN spoke of the duty of the upper classes taking a more active share in the election of vestrymen and boards of guardians, the following resolution, moved by Mr. BENJAMIN SHAW, and seconded by the Rev. Mr. M'Gill, was adopted:—

That, having regard for the present epidemic of cholera in the Eastern districts of the metropolis, and to the improvement of the habitually imperfect sanitary and social condition of those districts, and also to the difficulties which exist in the way of raising adequate funds for carrying out remedial measures, and to the necessity for making this state of things better known to the inhabitants of the more wealthy parishes and the community generally, this meeting thinks it their duty to press upon the Government the propriety of issuing commission to inquire into the sanitary and social condition of the metropolis, with a view to obtain the best evidence on the subject, and suggesting such steps as might be most proper for its permanent improvement.

A deputation to wait on the Government was appointed.

GOSSIP FROM IRELAND.

(*From a Correspondent.*)

The weather is most unpropitious, and farmers' prospects look very gloomy. In general the flax crop is below an average yield, and wheat and oats are nothing to boast of. There is no appearance of a change of weather—showers every day, and some days incessantly rainy. The potatoe crop is fair, and the disease has not yet affected the potatoe materially. It has been visible in the tops for weeks.

The Pope was specially prayed for last Sunday in all the Roman Catholic chapels. His position is thought precarious, and when secular weapons are not available the "faithful" betake themselves to prayer.

The Presbyterian world is in a state of considerable excitement in reference to a successor to Dr. Edgar, whose death is greatly lamented, and whose place it will be difficult to fill. Several names have been spoken of—Professor Murphy, whose scholarship is undoubted; John Rogers, an able and eloquent man and a profound theologian; Dr. John Hall, of Dublin, clever, but unsuitable. A requisition has been sent to Dr. Robert Watts, of Dublin, to allow himself to become a candidate for the vacant chair. It is numerously and influentially signed. Dr. Watts places himself in the hands of the requisitionists. The signatures represent all shades of politics, although the Tory representation preponderates. Dr. Cooke's name, and that of his son-in-law, Professor Dr. Porter, are appended to it. Drs. Hall, Morgan, Knox, Denham, and Killen, have also signed it. The requisition speaks in the highest terms of Dr. Watts's fitness. The chief qualification specified is the fact that Dr. Watts studied theology under Dr. Hodge, of Princeton, United States. This is a compliment to that venerable and able man and the college with which he has been so long associated. There are many most able theologians in America; Hodge is second to none, and Professor Fisher, of Harvard, is a most powerful and acute writer, and stands high as a scholar. We are not aware what school of politics Dr. Watts belongs to; but from the fact of his having studied in America, and having had charge of a congregation there, it is to be presumed he belongs to the Liberal party, and it is to be hoped he does. Presbyterianism is becoming more and more liberal every year, and no one exercises a greater influence in moulding the character of the rising ministry than the professors. It is not certain that Dr. Watts will be elected, but it is very probable.

Postscript.

Wednesday, Sept. 19, 1866.

LATEST FOREIGN NEWS.

According to the Florence papers the question relative to the Venetian debt is approaching a solution. Austria is stated to have proposed as a compromise that Italy should pay a round sum, believed to be seventy-three million lire, whereupon Austria would at once evacuate Venetia. Italy has agreed to negotiate upon this basis, and has replied by propositions of a conciliatory character. Prussia and France are endeavouring to bring about an agreement; and it is stated that Prussia, in order more effectually to support the execution of the Treaty of Prague, will continue her military occupation of Bohemia until peace between Austria and Italy has been definitively concluded."

By a telegram from Constantinople we learn that a battle has taken place near Canea, in the island of Candia, between the Cretan insurgents and the combined Turkish and Egyptian troops. The latter, who were 30,000 strong, are stated to have remained masters of the field, after an engagement which lasted eight hours. The insurgents, whose numbers are estimated at 40,000, were badly armed. They lost 600 killed.

The semi-official *North German Gazette* of Berlin says:—"We find laid down in the circular of M. de Lavalette a programme which is highly favourable to the tasks of Prussian policy. The conclusion only of the letter, in which reference is made to military reorganisation for the defence of the French territory, might to a certain extent raise apprehensions in the public mind. The words, however, must not be regarded as a menace. The Prussian people are every day becoming more persuaded that a good understanding between Prussia and France is a sure means of solving European questions in the sense of national progress and civilisation."

The Prussian Baltic fleet has been put out of commission.

The Hungarian exile Franz Pulsky has received permission from the Emperor to take up his residence in Hungary.

Russia has concluded peace with the King of Bokhara.

Sir J. P. Grant, the new Governor of Jamaica, has ordered the release of Mr. Levien, the editor of the *County Union* newspaper, who was convicted and sentenced to a term of imprisonment under circumstances which procured for him a large measure of sympathy in this country.

COLONIAL MISSIONARY SOCIETY.—It will gratify the friends of this society to learn that information has just reached the committee of the safe arrival of the Rev. J. L. Poore, its secretary, at Wellington, New Zealand. Mr. Poore was in health at the date of his communication, and had arranged to leave for Melbourne the following day.

MARK-LANE.—THIS DAY.

The quantity of home-grown wheat received fresh up to our market to-day, coastwise and by land carriage, was only moderate, but, generally speaking, in good condition. The transactions in all qualities were to a moderate extent, at Monday's advance in the currencies. We were well, but not heavily, supplied with foreign wheat. The demand ruled steady, and the late advance in prices was supported. Floating cargoes of grain commanded full prices, with a fair inquiry. The supply of foreign barley was only moderate, and the show of English produce was trifling. All kinds were in steady request, at full prices. Malt was firm, on former terms. In oats a fair average business was passing, at about late rates. The supply was chiefly composed of foreign parcels.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English and Scotch	250	30	250	—	290
Irish	—	—	—	210	—
Foreign.....	4,010	1,420	—	10,180	1,330 bls. 620 sks.

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TO CORRESPONDENTS.

"A Constant Reader, Wattisfield."—The subject you refer to *was* "agitated" in our last issue, as you will have observed by now if your constancy has not abated.

The Nonconformist.

WEDNESDAY, SEPTEMBER 19, 1866.

SUMMARY.

THE weather appears to be slowly mending. This is by far the most agreeable news of the week. We can hardly expect, during the remainder of a summer which has been cloudy beyond ordinary precedent, that bright skies will smile upon the husbandman of Northern England, but the absence of rain will enable him to secure in safety his crops, which are said to be less damaged than was feared. The spell of fine weather is being made the most of in the north. "Harvesting," we are told, "is going on with amazing activity. The reaping machine is in active request, and the stackyards are beginning to fill rapidly." In Ireland, the crops are still for the most part standing, and with settled weather may be well secured. A failure there would be a national disaster, and perhaps resuscitate Fenianism in a form difficult to contend with. We will hope better things. But the rise of the barometer, and the dull market at Mark-lane, are favourable omens that the damage to the harvest has ceased, and that a period of high prices does not now impend.

Thanks to the Mansion House Relief Committee, we are beginning to learn the indirect consequences of the cholera visitation in Eastern London. In addition to the actual mortality, more than 800 children have been reduced to orphanage, and 300 women have been made widows. To help in meeting this emergency, the Committee have happily a reserve fund which they wisely resolve to expend in maintaining the cholera orphans through the agency of relatives, rather than in assisting to create new and costly institutions. The meeting last week of the Metropolitan Sanitary Institution is a hopeful sign that permanent remedies are not to be neglected. On this occasion it was resolved to urge the appointment of a Royal Commission to inquire into the social condition of the whole of London. We trust that the Government will promptly accede to this suggestion. Much is known of the deplorable sanitary condition of the poorer districts of the metropolis, but the information is fragmentary. A complete exposure of the present system of water supply, of the inadequate number of houses in proportion to the population, of the overcrowding and misery that result from this cause, and of the inequality of rating in the metropolis, would be the first step to appropriate remedies, and the best means of awakening the public conscience.

The Convention between France and Italy relative to Rome began to come into operation on Saturday last, and before the year is ended, the French army will be entirely withdrawn from the Eternal City. But part of a volunteer force, organised by the French Government in Algeria for the defence of the "Pontifical Throne" has already reached Civita Vecchia. The Sacred College does not appear to place much confidence in this promised protection, and is said to be revolving a number of ingenious schemes for meeting the emergency. One of these is a flight to Malta, which Pius IX. does not countenance; a second project provides a successor to the Pope out of Rome, so that if his Holiness should be detained as a prisoner in that city, the spiritual power of the Papacy may not be restricted. But the Pontiff, though his protector is really leaving him to himself, still declines to reform his administration, and refuses to come to terms with the King of Italy.

The differences between Turkey and her insurgent subjects in Candia have been brought to the decision of arms. Despairing of a redress of their grievances, the Greek population declared their annexation to Greece, though the King of that country has not departed from his policy of neutrality. But the Turks have made haste to crush the insurrection before it became too dangerous. The Candians have been defeated, though not decisively, and will probably have once more to succumb to their alien rulers. But there have been risings in Epirus, and other parts of the Sultan's dominions are said to be ripe for insurrection, which has probably been organised by external agency, and may yet break forth in a way to menace the integrity of the Ottoman empire.

The further President Johnson goes in his electioneering tour, the more he is said, by his rash and virulent speeches, to peril the interests of the new party which has been formed to bring back the South. The elections of Vermont and of Maine also—a more serious test—have gone against the Democrats, who now declare that they hope to do no more than diminish the Republican majorities. The President has a powerful supporter in the Rev. Ward Beecher, who strongly advises that the South should be received back again, and trusted to perform her obligations. Mr. Beecher seems to regard the preservation of State rights unimpaired as more important than the philanthropic objects for which the North carried on the war. But as the *New York Tribune* points out, the national honour is concerned in exacting guarantees from the South. "We cannot, even for magnanimity's sake, be faithless and ungrateful. The four millions of Southern blacks were called to her defence by the nation in her hour of mortal peril. They were promised their freedom in case of her triumph; and our honour is pledged to the complete fulfilment of that pledge. Whatever of sacrifice, pecuniary or otherwise, may be required, the blacks must be free as we are, with like guarantees that their liberty is no snare and no accident. The promise given in the agony of impending national dissolution must be kept in the full sunshine of national deliverance and prosperity. Two hundred thousand blacks who enlisted to fight for the Union, of whom twenty-eight thousand died in her service, cannot, in full view of Memphis and New Orleans, be left to such treatment as those they enlisted to put down shall see fit to accord them, without the blackest perfidy and ingratitude." The *Tribune* reasonably asks why it is always the North that is required to trust, and forbear, and hope?

THE IMPERIAL HOROSCOPE.

THE curiosity of Europe is at length gratified. Continental politicians have been eagerly on the look-out for signs of Napoleon III.'s policy in the altered relations of European States, for an explanation of M. Drouyn de Lhuys' retirement from office, and for reliable indications of the Emperor's views in reference to the rebuff sustained at the Court of Berlin. The document to which is appended the name of M. Lavalette, *ad interim* Minister of Foreign Affairs, furnishes the clue to the mystery. There is no mistake as to the authorship. The entire manifesto—for such it is—is couched in the true Napoleonic style. It betrays no symptom of disappointed hopes, of ruffled dignity, or of covert jealousy. Napoleon III. surveys the situation without any apparent indication that he would have it otherwise. He serenely and frankly accepts it, and proposes to turn it to account for the good of France and the welfare of Europe. In no other State paper that has issued from his pen has the French Sovereign revealed more clearly the wisdom and sagacity of a great statesman. No other Monarch in Europe could so ingeniously have found occasion, in the present aspect of affairs, to vindicate a policy which has of late yielded no obvious substantial advantages, and to maintain a proud pre-eminence without the adjunct of military glory.

The Emperor shows not only that he understands his epoch, but that he can manfully encounter old traditions. It is said that M. Thiers is, in his retirement, concocting a grand speech on Germany, with, of course, the object of showing that France should go into paroxysms of alarm and envy when her neighbours prosper and grow strong. That is the old French maxim. The venerable, but unteachable, ex-Minister lives, not indeed to carry out this childish and distrustful policy, but to become a landmark of the prodigious progress of his country in her international relationship. With what astonishment must M. Thiers have read this Imperialist anticipation of the result of changes in "transformed Europe" which fill him with dire alarm:—

The coalition of the three Northern Courts is broken up. The new principle that governs Europe is freedom of alliances. All the great Powers are restored to the plentitude of their independence, to the proper development of their destinies. Prussia enlarged, free henceforth in all solidarity, assures the independence of Germany. France should take no umbrage at that. Proud of her admirable unity, of her indestructible nationality, she ought not to oppose or to reject the work of assimilation which has just been accomplished, nor to subordinate to jealous feelings the principle of nationality which she represents and professes in respect of peoples. The national sentiment of Germany being satisfied, her uneasiness is dissipated, her enmities disappear. By imitating France she has taken a step towards us and not from us. In the south, Italy, whose long bondage (*servitude*) has not extinguished patriotism, is placed in possession of all her elements of national greatness. Her existence profoundly modifies the political condition of Europe; but, notwithstanding unreflecting susceptibilities or momentary injustice, her ideas, her principles, her interests draw her nearer to the nation which has shed its blood to assist her in conquering her independence.

With consummate skill and grace the Emperor thus extracts satisfaction from the apparition at the side of France of a great and strong Power, and holds out to it the hand of generous sympathy. He teaches his countrymen that a broad, rather than a selfish policy is best adapted to promote their ultimate interests—not unrivalled predominance, but cordial co-operation with others in peaceful progress. "A Europe more strongly constituted," he says, "rendered more homogeneous by more precise territorial divisions, is a guarantee for the peace of the Continent, and is neither a danger nor an injury to our nation." These enlightened sentiments are spoken by a monarch who can still largely influence the destinies of Europe. And he calmly and without reserve seeks to find in recent events an occasion for reiterating his pacific programme. Nations called to new life, governed by principles "which are our own," "and animated by those sentiments of progress which are the peaceful bonds of modern societies," are not the enemies, but the allies of France. So far, then, as Napoleon III. is concerned, the curtain has fallen upon all ambitiou projects at the expense of neighbouring States, and he pledges his faith to an international policy which respects the rights of other countries, and seeks the glory of his country by persuading her to march side by side with them. "The Emperor does not believe that the greatness of one country depends upon the weakening of neighbouring peoples, and sees no real balance of power save in the satisfied wishes of the nations of Europe."

It has been remarked that England is not once mentioned in the Imperial Circular Note. But that State paper deals immediately with questions arising out of recent continental changes, and there was no special occasion to refer to this country, whose relations with France are too well understood to need reiteration. Perhaps England may have been in the thought of the writer when he remarks that "in the Baltic, as in the Mediterranean, are growing up navies of the second rank, which are favourable to the freedom of the seas." Reference is made to the Convention for the withdrawal of the French troops from Rome, which "will be loyally executed." The "Pontifical throne"—a rather ominous phrase—will be under "the protection of France." Austria, freed from "barren rivalries," can now concentrate her thoughts on Eastern Europe, and has no interests to separate her from France. In the incidental allusion to the irresistible tendency of minor States to disappear, it has been thought that the fate of Belgium is indicated, but the independence of that country has been too often guaranteed by the Emperor to suppose that *he* intends to menace her existence. But the position, expansion, and prospects of Russia and America, if not a source of uneasiness, are a reason why the nations of Central Europe "should not remain parcelled out into so many different States, without strength and without public spirit."

The Imperial writer, while forcibly dwelling on the wickedness of violating "a promised and pro claimed neutrality" to rush into a great war for territorial aggrandisement, does not disclaim "annexations dictated by an absolute necessity uniting to the country populations having the same customs, the same national spirit as ourselves," but he reiterates that France "must always strive for moral and political aggrandisement by employing her influence for the great interests of civilisation." If an increase of territory comes—such is the drift of the argument—it must be the result of pacific arrangement, and not of conquest. But the events of the last few months "point out to us," says the Circular Note "the necessity, for the defence of our territory, of perfecting without delay our military organisation." We can see nothing of menace in thi declaration, though it may disappoint the hope that Napoleon III. would set Europe an example of disarmament. He sees "the horizon cleared of all menacing eventualities," and the prospect of "a dnrable peace." Of his own resolution to share in fulfilling this programme, M. Lavalette's courageous circular is the best guarantee. The theory that, whenever any great Continental Power extends its frontiers, France is entitled to territorial compensation, has been quietly dropped. The Emperor invents a new and less selfish programme, the wise maxims of which will survive his own *régime*, aud teach other nations besides France that national greatness is not reached by jealousy and aggrandisement.

THE BALLOT AND BRIBERY.

IN the letter we publish in another column, Mr. Whitehurst expresses his surprise that, in discussing the question of preventing bribery at elections, we should have omitted all reference to the Ballot. To so zealous an advocate of anonymous voting such surprise is only natural. But though, looking at the peculiar circumstances of this country, and the general laxity of political principle, we fear that secret voting would not prove to be so complete a remedy for electoral corruption as he supposes, we should heartily rejoice to see the Ballot adopted to-morrow. We never could appreciate the force of the current objections to secret voting. To our minds they are for the most part imaginary, or founded on spurious sentiment. Such pleas as that the Ballot is un-English, and that it would impair the manliness of the national character, are the flimsiest sophistry, and are urged the loudest by the apologists of electoral venality. There is not a tittle of evidence to show that such has been the result of secret voting in those countries where it has been long established. Even less tenable is the stock argument that the franchise is a trust for the benefit of those who have no votes, and ought therefore to be publicly exercised. Everybody's election experience will furnish a conclusive reply to such special pleading. It is almost a pity so captivating a theory, recognising a wholesome responsibility in the constituencies, should have no basis in fact. It has been invented to hoodwink Englishmen, and serves the double purpose of seeming to give non-electors a political influence which they do not wield, and of thwarting the demand for the security of the voter against that kind of external coercion to which he is most exposed.

Nobody is enamoured of the Ballot *per se*. It involves no principle, but is simply a mechanical expedient for ensuring the proper exercise of the franchise, and for checking political corruption. Secret voting is an evil, but an evil far less serious than the bribery and intimidation it is designed to check. It might be no effectual remedy, and, in some constituencies, fail of its intended effect, but it would help to secure peaceful elections, and to diminish the power of the purse. Candidates would never spend thousands of pounds in buying votes, the ultimate disposal of which would become unknown by the use of the Ballot. And this uncertainty would be a better security against electoral corruption than the most stringent legislative penalties, which, as we have seen, can be easily evaded. We fear that Mr. Whitehurst's position on this point is unassailable. Whether the penalties be heavy or light, it is almost impossible to bring home conviction to a bribing candidate, who, as we see in the Yarmouth case, has never any difficulty in concealing all proofs of agency. The *Daily News* suggests that bribers should be disfranchised and incapable of holding any political or municipal trust. But the old difficulty recurs—"first catch your hare." "After the General Election of 1859," says the letter referred to, "eight prosecutions were ordered by the House of Commons, and were commenced by the then Attorney-General, Lord Westbury. He spared no pains to vindicate the law, but in the end a *nolle prosequi* in each case was entered, and the prosecutions produced nothing but a cost to the country of 4,952*l.* 3s. 4d."

There is no reason to believe that bribery prosecutions would be now more successful after the lapse of seven years. Wealth has been increasing during the interval, and with it the shoal of political adventurers whose chief claim to legislative honours is a full purse. If there is any change in the general tone of political morality, it is for the worse. Public opinion scarcely condemns the briber, the party clubs make up their purses for a prodigal electoral expenditure far in excess of what is legitimate, and the hideous revelations which have lately been made have rather a corrupting than a deterring influence. Agents and voters make a clean breast of their malpractices with the greatest *sangfroid*, and the Commissioners of the Crown treat their confessions as a good joke, and ask funny questions of the witnesses before applauding audiences. For all useful purposes these inquiries are worse than a sham, because they tend to debauch public sentiment without providing an antidote. No laws against bribery, however stringent, could be operative so long as such evil practices are held to be venial offences.

We thus arrive by an exhaustive process at the Ballot as a remedy for electoral corruption. But its adoption, even, as Mr. Berkeley urges, by way of experiment, is less likely than ever. It has undeniably lost ground of late years. The Liberal party is by no means so united in its favour, and the governing classes of both sections are more determinedly opposed to its adoption, than was formerly the case. Whether through the bad tactics of its advocates, the too frequent obtrusion of its claims, the insincerity of some of its supporters, the industrious zeal and clap-trap appeals of its opponents to British pride, or the general laxity of political and even moral principle—or all these things combined—the question has ceased for the present to interest the public. In the eyes of Parliament, and perhaps the mass of the middle class constituencies, electoral corruption, and all the lying, deceit, meanness, and degradation which it engenders, is a less evil than secret voting. The Ballot may follow, but is certain not to precede, an extension of the suffrage. We question the wisdom of pressing it for awhile upon a reluctant House of Commons. It will probably gather renewed strength by being withdrawn from the Parliamentary arena. If the infusion of new blood into our constituencies does not dilute the corrupt element—though we think it will—it will provide a new force to carry so needful an improvement as the Ballot. Should that panacea not then be necessary, every one would be glad to dispense with it. But we fear that the indirect value as well as distinction of a Parliamentary seat, the competition of unscrupulous candidates, the growth and pretensions of the millionaire class, and the great number of official prizes, will for a long time to come tend to foster corrupt practices at elections, and the purchase of seats, which nothing will check but the conviction that money thus invested is a very insecure and hazardous investment.

MR. EYRE'S DEFENDERS.

MR. CARLYLE has followed in the wake of Mr. Ruskin by challenging the verdict of the Government, the Royal Commission, and public opinion in general, in the case of ex-Governor Eyre. By permitting the publication of his first letter to the Secretary of the Eyre Defence and Aid Fund, the Chelsea Philosopher courts criticism of his position. It is hardly credible that such sentiments as that letter contains can have emanated from the foremost English writer of the age. Both these distinguished authors come forward not merely as the apologists but as the warm admirers and eloquent panegyrists of Mr. Eyre. There is no more lamentable sight than that of public men, for whose ability and patient toil in their professions we have the highest respect, utterly ignoring the first principles of social and political morality. Such phenomena betoken danger, for though we do not take either Mr. Carlyle's or Mr. Ruskin's diatribes as any real reaction of public opinion in favour of their client, the influence which they are able to exert, from their reputation and speech, is so great that many will be insensibly induced to regard the crimes of the Jamaica Government as a trifling failure of judgment. So far, this will be a reversal of the verdict of the press and Parliament of this country. And this, undoubtedly, is the aim of the Committee. The fund which is to be raised on behalf of Mr. Eyre is to be employed in the first instance in enabling him to defend himself against any criminal prosecution to which he may be subjected, and failing that, will be presented to him as a testimonial for his services in suppressing the so-called rebellion. In all probability, the Committee will succeed in its object, and will raise a considerable sum of money. Mr. Eyre will be gratified, but he will be deceived if he accepts it as the expression of the opinion of any but a very small fraction of his countrymen.

It may therefore be well just to ask what is implied in the existence of this Committee. In the first place, it means, if it means anything at all, that public opinion, as expressed through the press and Parliament of the country, was wrong. Mr. Carlyle tells us the agitation against Governor Eyre was mere clamour, which did not rest "in any depth of conviction," but was "a thing of rumour and hearsay, of repetition and reverberation, mostly from the teeth outward." Mr. Ruskin says "the official removal of him—Mr. Eyre—from his place was an act of national imbecility, which has not hitherto its parallel in history." We are not very much surprised at Mr. Carlyle, for he has never shown much respect for public opinion. But still he might condescend to reason with those who differ from him, and show wherein they are wrong. No man has taught us, so repeatedly and so eloquently as he, that the facts about us are "eternal verities," stern, unanswerable, and not to be trifled with. Public opinion in this instance has been carefully formed. Every statement against Mr. Eyre was sifted with the utmost conscientiousness. The most impartial men sat as judges. Evidence was taken on oath. Either these reports which have been laid before Parliament, contain *facts*, awful, stern, unanswerable, or they do not. If they do not they should be exposed—at all events an attempt to expose them should be made. We notice that the Committee is shy of this attempt. No refutation of the report of the Commission has been issued or hinted at. Mr. Ruskin's speech cannot be regarded as the argument of the Committee, and by this time he is himself probably ashamed of it. But this is precisely one of the evils which we apprehend from men of this kind. They invent sharp phrases and witty sayings, contemptuous of public opinion; these phrases please the ear of the foolish and superficial, they become current, and public opinion is derided and scorned. We may bear a good deal of abuse from Mr. Carlyle, but we protest against his most unmerited sneers at opinions laboriously and conscientiously formed. Public opinion has been the safeguard of English liberty many times in our history, and we are not of those who are ever expressing idle and selfish scorn of it. It is wrong at times no doubt, and it has often been our duty to oppose it: but we have done so with argument, by a reference to facts and principles, and not by sneers and sarcasms.

We hold that this question is prior to every other—Is the verdict of the Commissioners and of the Government on Mr. Eyre right or wrong? No one has a right to say publicly that he has been badly treated unless he can, or thinks he can, impugn the judgment of the Crown. The Secretary of this Defence Fund tells us how much Mr. Eyre has lost, and claims sympathy for him on that ground. If public opinion is mistaken, if the Commissioners erred, then undoubtedly he deserves our sympathy. But let it be shown that all these mistakes have been made. Mr. Eyre himself might aid us in this matter. He knows what he did, and with what motive he acted towards Gordon as he did. Can he, as a man of honour, as his friends call him, declare that he had no spite against Gordon?—that he did not seize with alacrity the opportunity that was afforded him of getting rid of a political opponent?

But there is something more than dissatisfaction with the judgment of the country on this special case that is implied in the existence of this Committee. It is an organised expression of contempt for English sentiment and charity for the black race. Southern sympathisers went as far as they dared during the American war in the same direction, and they were rebuked both by the spirit of their countrymen and the result of the conflict. This small but energetic class of writers enlist the proud and the profane on their side, when they make sport of what they term our sickly humanitarianism; but all those who value human life, and regard the interests of their fellow men, abstain from agreement with such language. It is our duty to cultivate feelings of pity for the miserable, to exercise a wise providence, so far as we can, on behalf of the helpless and ignorant, and to regard all men, however debased, as the creatures of God, and as partakers of a common nature. We hope the day is far distant when Englishmen will be laughed out of these convictions. There is not much fear of its advent, spite of Mr. Carlyle's wit, and the brute force theory of the muscular Christians. Mr. Kingsley has introduced us to the full development of his doctrine. By muscular Christianity it now appears, he does not merely mean proper regard for bodily health—that a man should be able to swim like a fish and run like a racer—but that he should believe in pugilism, and throw away pity. If he suspects he has near him a poor, weak man who wishes to injure him, he should knock him down, and, though he despises his weakness, and can possibly fear no further danger from him, he should crush him with his foot. This is muscular certainly, but it is not Christian; and this is what the Jamaica Government did to the poor despised *Quashee*, in putting down a sedition of the "inhuman and half-brutish type."

We are reluctant to join in the outcries to be heard in some quarters against Mr. Carlyle and Mr. Ruskin. They are both great men who, in their profession, have served their generation well and faithfully. But we may well say of them, "To what base uses may we come at last?" It is sad to think of Mr. Carlyle as the advocate of the loungers in club-houses, of drawing-room captains, and of men who despise and fear public opinion. How will he feel under the admiration of those who have never read a line of his books—who could not understand them if they did—but who will be pleased to find that he is on their side, and speaking for them in a way they could not speak for themselves.

OBSERVATION.

WHAT the scout is to an army, observation is to a man—it moves in advance, and takes note of the bearings of things, sometimes with reference to an immediate purpose, often as a mere habit, and without any definite purpose at all. It is one of the most serviceable of the aptitudes of the mind. As a faculty, we should err, perhaps, in assigning to it a very exalted place in comparison with other faculties—for the brutes possess it, and savages, within a limited area, exercise it in a high degree. The rudiments of it are common enough—yet it is susceptible of a culture which will all but bring it up to the standard of genius. When we designate an individual "a man of rare observation," we place him in an intellectual class very near the top. All men observe—but not many are observant men, in the usually-accepted sense of the word—just as all men have living souls, but not all men have souls that live.

There are some people—we need not determine whether their number in proportion to the rest of mankind be small or large—who have so little observation, or, at any rate, use it so unfrequently,

that they may be roughly defined as unobservant animals. They have the aptitude in common with the race to which they belong—but it is as a seed which never comes up, and consequently never grows into a habit. Possibly, it may be of use to them in some remote hereafter of their personal history—but now, here, on earth, it seems to render them no appreciable service. They see things as well as other folk see them, as quickly, as clearly, as definitely—but they don't appear to see things in their relations one to another, or to any purpose of their own. They never read a meaning, or detect an analogy, or discern a likeness, or make out a story, or find a moral, in what they see. They may live to a good old age, and yet be without experience. Their minds go well enough along a tramway, but off it are good for little or nothing. They go on doing things in the same way as they began, never heeding whether it is the best way, never, indeed, comparing their own way with that of other people about them. They will bump against a post fifty times in a year, and bewail their ill-fortune, but never consider within themselves whether it be not possible to steer their course so as to avoid the post next time. Like the mayfly, they "hum on their busy lay," apparently quite absorbed in the act, wholly unaccustomed to keep a good look out, to observe distances, to note changes, to accommodate present action to present exigencies; like the "poor insects" too, they suddenly find themselves sprawling, from having come into collision with some hard thing which it would have the easiest thing for anybody but themselves to have avoided. As may be readily guessed, they are always getting into a mess, and wondering at their ill luck.

There is such a thing, however, as keen observation in many who lack observant habits. The power is sometimes put forth in an extraordinary degree in relation to a special purpose by persons in whom, so far as the general affairs of life are concerned, it is suffered to remain dormant. A scout, for example, to recur to our opening illustration, may scan, and often with remarkable intelligence, whatever he sees or hears, in its bearing upon the danger or safety of the army for which he is employed, and yet, apart from his particular vocation, may never care to put one thing alongside another with a view to spell out from them a significant inference. The wild Indian whose only resource against famine is the prey he succeeds in trapping, or hunting down, will discover and follow a trail with a shrewdness of observation which to the civilised may appear almost superhuman, and, out of his own special line, may be nevertheless, stupidly unobservant. Many men of science, those more especially who are engrossed in the pursuit of a single branch of it, are little better than simpletons as it respects the common matters of daily life. In their own chosen walk, observation may be carried to a pitch little short of intuition—but it by no means follows that beyond that walk, they are better qualified than other people, to discern the subtle connection which holds facts together in groups, and gives to each group a distinct meaning of its own. This may be one reason, among others, why they are incompetent to perceive the force of arguments which to the rest of the world are convincing and satisfactory. They see nothing but that which may chance to fall within their direct line of vision—and, to their apprehension, there is nothing but a blank on either side of it.

Observation never yields all the fruit of which it is capable, save in those cases in which it is a general habit—it is but a poor thing when it runs up in a single stem. It should tiller out, as the farmers say—and it is only when its roots have taken a firm hold of the soil, that it grows up into a manifold plant. We do well to cultivate the tendency in reference, not to one pursuit only, but to all—not in one direction only, but in every direction. To serve its proper ends, it should not be special, but universal—always on the alert, and not reserved for particular occasions. It is a becoming attitude of the mind everywhere—and everywhere there is something to which it may address itself. The practice of noting things and events in their relations, as well as in their simple existence, will gradually accumulate a store of knowledge from which we may derive help in every turn of life. It is the observant man that is the man of resource. The happiest inventions are the outcome of much silent observation. It is indispensable to all whose business it is to guide or rule their fellows. In the family, it supplies what is most needed to prevent jars, to ease discomforts, to remedy mischiefs, to make up for deficiencies. In society it obviates blunders, suggests felicitous improvisations, steers one's course clear of sunken rocks, explains things which might otherwise appear anomalous, and nips silly suspicions in the bud. To the statesman it is invaluable, for though there may be brilliant oratorical power without it, it is impossible there should be wise administration.

There is a moral aspect to our subject at which it may be well to glance, however hurriedly. The habit of observation is incompatible with any high degree of egotism. When people are absorbed in themselves, they cannot, of course, give much heed to what is outside that miserably narrow circle. The best observer is the man whose heart spontaneously goes abroad for exercise. We can never enter into things, so to speak, or become conversant with that pertaining to them which lies beneath the surface, unless we have outflowing sympathies. Hence, the most disinterested natures—the souls least wrapped-up in themselves—the spirits that are most harmoniously attuned to the spirit which breathes throughout creation—are best qualified to habitually observe, and to profit by observation. And what a glorious, what an illimitable field they have for exercise! What curious and pregnant secrets, full of interest in themselves, and of gain to those who track them home, lie in profusion beneath a thin covering, ready to disclose themselves to a patient and loving observer, not in out-of-the-way places only, remote and difficult of access, but everywhere. The commonest objects, the most familiar facts, the every-day incidents of the most ordinary career, have a vast deal more to tell us than we have yet learned from them, if we would only attentively listen to their revelations. We pass them by in carelessness, as though they had long since said all they have to say, and can give us only a "thrice-repeated tale." Whereas, the probability is that we have missed the true burden of their utterance, and that to further observation they would have opened their hidden hoard of meaning which, once possessed, would have largely enriched our souls. For, in fact, the infinitude of things which on all sides environ our lives as we move forward through the earthly stage of our being, should be regarded as the expression of Deity, and each one of them is capable of whispering into our ears a thought of God. The language in which they speak His mind can only be acquired by vigilant and sympathetic observation—but, when acquired, even but imperfectly, there is opened to us a literature of inconceivable freshness, ineffable beauty and purity, inexhaustible fullness. We go about, most of us, and mostly, with our eyes shut. Ill at ease with ourselves, we are indisposed to observe that which is evermore within reach. We are devoured by *ennui*, while unseen marvels are everywhere close at hand. We are endowed with the power of observation, and we put it aside as useless, like a shut-up telescope whose focus we have never found. Will it be always so? We hope not. The time will come, let us trust, when "we shall know, even also as we are known."

Foreign and Colonial.

FRANCE.

IMPERIAL MANIFESTO.

The Marquis de Lavalette has addressed to the French diplomatic agents in foreign parts a circular dated the 16th inst., which is very pacific in tone. After showing that the recent changes in Europe are favourable to France, the circular proceeds:—

The coalition of the three Northern Courts is broken up. The new principle ruling in Europe is the liberty of alliances. Aggrandised Prussia secures the independence of Germany. France will not feel disposed to oppose or to regret the work of assimilation which has just been accomplished, and to subordinate to feelings of jealousy the principles of nationalities which represent and profess regard for the peoples. By imitating France, Germany has taken a step which draws her nearer to us.

Notwithstanding unreflecting susceptibilities, Italy has equally drawn nearer to us in ideas, principles, and interests. The September Convention, which secures the Pontifical interests, will be loyally carried out.

Second-class naval forces are arising in the Baltic and the Mediterranean which assure the liberty of those seas. Austria, relieved of her Italian and German leanings, and no longer employing her forces in barren rivalries, but concentrating them upon the east of Europe, still represents thirty-five million souls whom no hostile interests separate from France.

By what singular reaction of the past upon the future shall public opinion see, not the allies, but the enemies of France in nations liberated from a past that was hostile to us, and now called to enter upon a new existence guided by principles which are our own, and animated by the sentiments of progress which form the pacific link of society?

A Europe more strongly constituted and more homogeneous by better defined territorial divisions, is a guarantee for the peace of the continent, and is neither a peril nor an injury to our nation.

The circular proceeds to demonstrate that the Emperor was right in accepting the part of mediator. On the contrary, he would have disregarded his high responsibility if, violating the neutrality promised and proclaimed, he had suddenly plunged into the risks of a great war,—one of those wars which arouse the hatred of race, and in which whole nations meet in conflict.

The Government (continues the circular) comprehends annexations dictated by the absolute necessity of uniting to a country populations having the same manners and the same national spirit. It can only desire those territorial aggrandisements which would not affect its powerful cohesion, but must always labour for its moral and political aggrandisement, using its influence on behalf of the great interests of civilisation.

Nevertheless, the results of the late war teach an important lesson, and show the necessity which exists for the defence of our territory, and for perfecting, without delay, our military organisation. The nation will not fail in this duty, which cannot be regarded as a threat by any.

In conclusion, the circular considers the political horizon to be free from any threatening contingencies, and expresses belief in a lasting peace.

Nearly all the Parisian evening journals of Monday express approval of the circular.

The Emperor proceeds to day, it is said, to Biarritz.

It is stated that M. de Malaret will be appointed French Ambassador at Berlin, M. Benedetti French Ambassador at Florence, and M. Berthemy to the same post at Constantinople.

Some of the German papers say that the Landwehr system is to be adopted to a certain extent in France, so that the standing army shall consist of 316,000 men, the reserve and first levy of National Guard 521,198 men, and the second levy of the National Guard of 677,000 men. Thus, the whole armed force would consist of 1,515,198 men. The example of Prussia has shown what can be done by an army composed of men who have served only two and a-half years, and not a few of them only one year. It is expected that, whatever plan of increase and reorganisation of the army may be adopted, the time of service will be shortened.

PRUSSIA.

News from Berlin confirms the serious disagreement of the plenipotentiaries of Austria and Italy. One of the semi-official journals, the *North German Gazette*, says:—"We have no ground for discrediting the statement contained in a recent telegram from Florence, according to which Prussia had declared that she would consider a continued opposition on the part of Austria to a settlement of the negotiations relative to the Venetian debt as placing in question the execution of the Treaty of Prague." One of the objects of Baron Werther's mission to Vienna is connected with the position taken up by Prussia in the Italian question.

According to another semi-official journal, in the event of the Chamber of Deputies rejecting the Loan Bill as brought forward by the Government, the latter will dissolve the Chamber. It is said that the public out of doors favour the Government in the matter.

In one important matter the Government have yielded to the Parliament. In one of the early discussions on the electoral law for the proposed German Parliament, Count Bismark made a long speech, in which he pointed out the difficulties which would arise for the Government by the adoption of the bill as amended by the committee. He laid great stress upon the opposition which had been shown by Mecklenburg, and which the Prussian Government had not been able to overcome. He replied to the censure of Herr Schultz-Delitsch that the Government had made little use of the Prussian victories, and declared that history would explain concurrent events and prove that the Prussian Government had made even a daring use of the victories achieved by the army. The bill was passed by a large majority in the form proposed by the committee.

A few days later it was announced in the Upper House that the Government wished the bill should be adopted as amended by the Lower House. After a lengthened debate, during which the majority of the speakers urged that its adoption should be coupled with certain reservations, the whole bill was passed without any discussion of the separate paragraphs. The proposals of the committee of the Upper House were agreed to in the form of a special resolution. The Polish members opposed the bill.

On Monday the Annexation Committee of the Chamber of Deputies recommended unanimously the adoption of the bill for the incorporation of Schleswig-Holstein with Prussia, in the following form:—"The Duchies of Schleswig-Holstein shall be united to the Prussian monarchy, pursuant to Art. 2 of the Prussian constitution." The other paragraphs were passed as proposed by the Government, a resolution being added by the committee, urging the introduction as speedily as possible of a bill for the annexation of the Duchy of Lauenburg.

The ratifications of peace between Prussia and Hesse-Darmstadt have been exchanged, and the latter Power has entered upon its hybrid state of existence by which part of its territories belongs to the North German Confederation, and the other part is at present "left out in the cold," where it will remain until a South German Bund is formed, or the German States South of the Maine obey a natural law and gravitate towards the large and homogeneous mass in the north.

There is no probability of any part of Schleswig being handed over to Denmark, notwithstanding the Treaty of Prague.

The *Times* correspondent mentions some of the

further steps that are being taken to carry out the unification of North Germany:—

At Frankfort the arms of the town over public buildings and offices are being taken down, and their place supplied by the split eagle of Prussia; the police is being reorganised under a Prussian officer, and in a few days the Prussian laws for the control of the press are to be introduced. The town is to be divided into seven districts, and in the Palace, which belonged to the late Bund, the Prussian Governor and central police-office are to be established. The troops of the Nassau brigade are to be formally disbanded. The troops of Hesse-Cassel are about to be taken into the service of Prussia. The Duke of Nassau and the Elector of Hesse have both resigned the honorary ranks that they held in the Prussian army. The Prussian Governor of Hesse-Cassel has announced that the Bank of Prussia will open a branch at Cassel; and it is said that as soon as the North German Parliament meets, and the Southern Bund is constituted, a new monetary convention will be made to establish a universal currency in all Germany, in which the Hanover mark will be taken as the basis. This mark is equivalent to the Prussian groschen, and has almost the same value as the English shilling. Mayence is to have a fixed garrison of 8,000 men. The Bremen contingent has been sent home. The fortifications round Dresden are being rapidly pushed on. Prussia is rapidly constructing a very strong position on the Saxon Elbe, in which probably Pirna and Konigstein will form two points in a trilateral, for the cession of the latter fortress is considered quite certain, while Dresden will be the third.

AUSTRIA.

Regular diplomatic relations between Austria and Prussia are being resumed. Baron Werther has arrived as Prussian ambassador. It is also said that General Menabrea, who has made a very favourable impression in Vienna, will fill the post of Italian Ambassador there, while Count Wimpffen will represent Austria at the Italian Court. The wrathful Italian papers declare that all this is premature.

The Austrian armies have been reduced to 225,000 men.

The conferences upon the question of the Venetian debt have been adjourned for a few days — clear proof that serious difficulties have arisen. It is thought that Austria will have to succumb.

The Austrians are getting tired of their Saxon guests, and the *Wiener Zeitung* actually expresses a desire that the people of Austria should be freed from having the Saxon soldiers quartered upon them.

The negotiations for the settlement of the Hungarian question are for the moment at a standstill.

ITALY.

THE FRENCH TROOPS IN THE ROMAN STATES—THE PAPAL LEGION.

This day (Sept. 15) brings round the second anniversary of that Paris Convention between France and Italy by the terms of which the Emperor Napoleon engaged to withdraw his troops from Rome. A considerable part of the Imperial garrison has already left that city, and it is understood that the evacuation will be complete by the 9th of December. Meanwhile, the so-called Franco-Pontifical Legion, 1,205 men strong, was to embark last Thursday at Antibes for Civita Vecchia, on board the French steamer El Dorado. On Sunday last, General d'Aurelle, the officer in command of the Ninth French Military Division, delivered the Legion into the hands of the Pontifical Commissioners, General de Courten and M. Massimi, the Military Sub-Intendent. There was a somewhat imposing ceremony at Antibes, a breakfast and a review of the Legion in full uniform, which, as we are told, presented a most magnificent sight. The words addressed to the corps by General d'Aurelle were sufficiently significant. He reminded them that, "although they were henceforth to serve under other colours, they would not cease to be French soldiers, and they would under all circumstances have to uphold the honour of the French name, of which they would soon be the only representatives at Rome." It is asserted, in fact, that the Antibes Legion will be the only foreign force allowed for the defence of the Vatican after the 9th of December. We hear in the meanwhile that the Legion will not for the present proceed from Civita Vecchia direct to Rome, as the general in command of the garrison objects to his French troops being brought into contact with these new Pope's soldiers. The Legion will therefore be sent to Viterbo, in spite of a strong remonstrance by the municipal authorities of that town, who warned the Papal Government of the danger of collision between their people and those unwelcome foreign guests. The Minister for Arms, General Kanzler, had gone to Viterbo with a view to reconcile those citizens to the inevitable arrangement. We do not suppose, as we hear of no protest by the Italian Government, that the enlistment and organisation of a Franco-Pontifical Legion on French soil and out of elements drawn from the French army, and the intimation that its members are to consider themselves French no less than Papal soldiers, can be deemed as an infringement of the letter or of the spirit of the September Convention. All we can is that we look upon that measure as fraught with no little mischief and danger, and calculated rather to increase and complicate than to smooth the difficulties in which the Papal See will soon be involved. The objection of the people of Viterbo to the presence of the Legion within their walls, and the shrinking horror evinced by real French soldiers at the bare idea of being mixed up with these mercenaries, are an earnest of the feelings with which the latter will be regarded when left alone to support the Pontifical throne.—*Times*.—[The Legion from Antibes arrived at Civita Vecchia on the 15th. The sanitary condition of the troops was satisfactory, but they were ordered to remain at Civita Vecchia for a few days, in consequence of some cases of cholera having occurred in their ranks previous to their departure from Antibes.]

The King has been unwell, and has left for the Castle of Sommariva, in Piedmont, for the benefit of his health. His Majesty will return to Padua at the end of the month.

General Thaon Revel has been appointed Italian commissioner to settle, in concert with General Lebœuf and General Moring, the questions relating to the war material in the Venetian fortresses.

The Italian Government shows a disposition to withdraw its Commissioners from Venetia during the plebiscitum, in order that the population may have full liberty to express their wishes.

58,000 men of the old classes of 1842 and 1843 have been dismissed, and all volunteers enlisted on account of the war have been discharged.

The Italian army is, according to most of the Italian papers, to be reduced to the strength of 200,000 men, but the *Italia Militaire* much doubts whether it can be reduced to less than 250,000, as 40,000 men are constantly required for keeping down brigandage near Naples and in Sicily.

According to the Roman correspondent of the *Pall Mall Gazette*, judging by the present temper of the Vatican, the departure of the Holy Father is more probable than his continuance at Rome in the event of the French withdrawing in December. It is persistently said that he will go either to Malta or to England. But be that as it may, Mr. Odo Russell has distinctly told Cardinal Antonelli that England will not meddle in the Roman question. The same writer mentions a strange scheme attributed to Pius IX.:—

While preparing for the eventuality of flight by the arrangements mentioned in my last letter, and particularly by the despatch of Monsignor Micaleff, Bishop of Citta de Castello, to Malta, the Pope is also contemplating the possibility of his being detained a captive at Rome, and, as a precaution, has drawn up a secret bull, delegating his full powers to a Cardinal, whom certain reasons prevent my naming at present. Directly the Holy Father is taken captive, or deprived of his "apostolic" liberty, the said Cardinal will repair to Vienna or to London, and there publish the bull, which is now in his possession. In this document Pius IX. names him his *alter ego ad tempus*, vicar of the Universal Church—that is, Pope *ad interim*. All Catholic bishops, all priests, and all the faithful are, during the captivity of the Sovereign Pontiff, to address themselves to this organ of the Pope reduced to silence, and who will be the interpreter of Peter in bonds, *Petrus in vinculis*. The revolutionists would thus hold the Pope in their hands rather as an old man, weak and dumb, than as a hostage; the Papacy would save its independence and be provisionally represented by the Cardinal Vicar Apostolic, oracle of the Church and the Catholic world until the revocation of his power.

Such is the provision made against the determination of the Roman Secret Committee to oppose the departure of the Pope by every means in its power. This committee, which is very powerful and possesses great resources, does not confine its action to Rome, but has just sent off a crowd of Romans to Venice, to secure by their participation in the universal vote the union of Venetia with the kingdom of Italy. The other day 1,500 persons started at once for Venice by the Ancona railway. The Liberal party are in great fear that Venetia will not pronounce in favour of autonomy.

The Count de Sartiges, though now despairing of success, does not cease to urge the Pontifical Government to introduce reforms, and particularly solicits the extension of municipal privileges, and the secularisation of all public employments, including the office of delegate of the provinces, which has always been held exclusively by prelates. The Count demands for Rome laws similar to those of Italy, so that Italian advocates may plead at Rome, and Roman advocates in Italy, the subjects of either State to be reciprocally qualified to hold civil and military employment in each, and the Pontifical territory, in fact, to form a sort of *enclave* to Italy, like the Republic of San Marino. But, of course, none of these propositions have been accepted.

For some time past the Vatican has been much scandalised by a pamphlet which Father Bertucchini, a Roman of the congregation of the Ignorantelli, or brothers of the Christian doctrine, has sent from Naples, and which takes the form of a letter to Pius IX. Father Bertucchini reminds the Pope that Italian unity is his own creation, and that it was the Holy Father himself who despatched Cardinal Morichini to Vienna with a letter to the Emperor of Austria exhorting him to cede Lombardy and Venetia voluntarily to Italy. The priest urges the Pope to crown this work, accomplished now eighteen years after he suggested it, and renounce completely the temporal power. The pamphlet is said to have caused great annoyance to the Pope and Cardinal Antonelli, who cannot fail to be disquieted by such defections among the clergy.

TURKEY.

The Cretan Assembly-General have resolved that the island of Candia shall be annexed to Greece. They have communicated their decision to the foreign Consuls. They have also resolved to raise a loan of 5,000,000 drachmas. The Turkish authorities in the island have detained several families as hostages. Considerable reinforcements have again been sent to Candia from Constantinople.

It is asserted that the English and French Ambassadors have recommended the Porte to act with great prudence in order to avoid a general revolution. According to another report, the British Government have advised the Porte to accord to the island of Crete an autonomy similar to Servia, but that the Porte has refused to act on the advice.

The Ottoman Government has recently addressed a communication to the Greek Government relative to the latter's attitude in the question of the Cretan insurrection.

Several villages of Upper Epirus have revolted in consequence of the exactions of the authorities. 3,000 of the insurgents recently attacked a body of Turkish troops, killing 11 and wounding 250. The movement is beginning to spread throughout Epirus, and the insurgents have been joined by 1,500 fresh volunteers. A deputation has been sent to Corfu to represent the grievances of the inhabitants to the foreign consuls. The British and Prussian Ministers have left for the scene of the disturbances to inquire into the state of affairs.

Intelligence from Syria states that the tribe of the Bedouins which had been expelled from Haurar on the 3rd inst. had effected a junction with the Druses. The combined forces have defeated the troops of the Government, inflicting upon them a loss of 10 killed. The Druse Chief, Ismail Atrach, has invaded the Lebanon. Fifteen Maronites were killed in the attack, and Joseph Karam has been wounded.

AMERICA.

According to accounts of September 8, President Johnson and suite continued their tour through the West, receiving enthusiastic and popular receptions, and making speeches along the route. At Cleveland, Ohio, he was frequently interrupted by hisses and hooting, and one person called him a traitor. The President's friends, however, gathered round him, and he concluded his speech amid a storm of applause. He was saluted with cries of "Why don't you hang Jeff Davis?" to which he replied that he was not chief justice, prosecuting attorney, or grand jury, and that if he was there were as great traitors as Davis who now in the North opposed the Union. Cries of "Three cheers for Congress," and "Keep cool, Andy, don't get mad," were raised. Mr. Johnson said:—

No, I will not get mad, but those get mad whom the gods are about to destroy. There are some here who loudly talk against treason, but who never dared to face treason in the South. I will face treason anywhere, North or South. I care not for dignity. My countrymen generally will respect those who are entitled to respect, but there are some who have no respect for themselves, and, consequently, none for others.

A voice here cried out "Traitor!" The President replied,—

Let me see that man. I'll wager you if the light falls on his face cowardice and treachery will be seen. Show yourself; come out where I can see you.

The President concluded amid a storm of applause. At Detroit he had stood as the tribune of the people in defence of the people's right, and he would continue their defender.

Have I not, he said, been elected President by you? Let me call your attention to the whole kennel that has been turned loose upon me long since; their little dog Tray, and Blanche, and Great Heart—all have been let loose yelping at my heels for the last eight months. (Cheers.) The whole pack of slanderers and calumniators had better get out of my way. (Great cheering.) I tell them that the American people are taking hold of the questions at issue, and when they begin to consider them, these usurpers and tyrants—because tyranny can be exercised more effectually by 242 men than by one single man—(cheers)—I tell them it will be better for them to keep their small boats near shore. (Continued cheering.) The people are being waked up, and when the honest, intelligent, and patriotic masses come to the rescue, the whole set of them will be destroyed.

At Detroit the President made a bitter speech against Congress, declaring that the popular masses would come to the rescue, and that the whole Radical set would be destroyed. Mr. Seward, in his speech, declared that all efforts to separate Grant and Johnson would be futile. He foreshadowed the early downfall of the Republicans if they continued in their Radical course.

There had been fears that Mr. Johnson would be ill received and that riots might take place at Chicago, where Republicanism is strong, and where the Board of Trade had refused their hall for his reception. But, if we may trust the telegraph, he met with "an enthusiastic reception,"—we suppose from his own friends. At all events, no offensive demonstration occurred. In his journey through Illinois he was, however, several times insulted by the crowds assembled at the railway-stations. He afterwards left for St. Louis. It is in this State—Missouri—where the monument to the late Senator Douglas is to be inaugurated.

The Radical Convention assembled at Philadelphia on the 3rd inst. Delegates from nearly all the Southern States were present; also Generals Butler and Burnside, Fred. Douglas, Brownlow, and other Radicals. The Northern and Southern delegates assembled for discussion in different halls. Ex-Attorney-General Speed was chosen chairman of the Convention. On the 4th Senator Chandler made a speech declaring that if President Johnson did not execute the laws, Congress would impeach him. The leading speakers denounced Mr. Johnson. The Convention had issued an address denouncing the President, and declaring that his policy wrought the most deplorable consequences, morally, socially, and politically, throughout the South, and expressing a hope for the success of the Radical cause at the ballot-box. Resolutions were adopted in favour of the restoration of all States to the Union under the conditions proposed by Congress. Several members of the Convention repudiated negro suffrage; the Convention, however, adjourned after adopting a report in favour of negro suffrage. As far as numbers and enthusiasm go (says a letter from Philadelphia), the present convention far surpasses the Johnsonite one which was recently held

to fraternise with the disloyal Southerners. The city authorities and population of Philadelphia, too, lent it a support and countenance which they steadily denied to the adherents of the President. Frederick Douglas was elected as a delegate by a white constituency, but I believe it was found that his presence there might offend the weaker brethren, so it was arranged that he should not formally take his seat.

The New York Republican State Convention had re-nominated Governor Fenton for the governorship.

The Republicans have carried the Vermont election.

Five Fenian prisoners have escaped to the United States from Cornwall gaol, in Canada. Roberts and Sweeney were attending the Fenian Congress now in session at Troy, which is said to have determined to reinvade Canada.

The public debt of the United States on the 1st inst. was 2,730 millions, and the coin in the Treasury was 132 million dollars.

MEXICO.

The end of the Mexican empire would seem to be more rapidly approaching than has been supposed. Mr. Seward, who is accompanying President Johnson on his election tour, gave utterance in a speech at Auburn to a hope that by November Mexico would be delivered from every vestige of foreign invasion. Scarcely less significant is the fact that on the same occasion General Grant broke through his usual reserve and proposed the health of the envoy of the Mexican Republicans. It is quite clear that the American Government is disposed to help the Emperor Maximilian out of the country as speedily as possible. The Paris correspondent of the *Times* says the complexion of the last accounts received in that city is such that the Emperor may be expected by every boat. "From Matamoras to Alvarado all the eastern coast is in insurrection; Tampico is occupied by the dissentients, guerilla bands maraud up to the gates of Vera Cruz, Jalapa is besieged, and the public treasury empty." The *Daily News* even speculates on the not improbable capture of Maximilian himself by the Nationalists; and uneasiness prevails in Paris with reference to the possibility of the Mexicans revenging themselves on French subjects settled in Mexico, on the withdrawal of the French army.

The *Moniteur* publishes a convention, signed at the city of Mexico on the 30th July, by which the Mexican Government transfers to France one-half of its customs receipts as payment of principal and interest on loans. The convention is to come into force on the 1st November next. If anything can hasten the fall of the Mexican empire, one would think the publication of such a convention as this would be that thing.

It is asserted in New Orleans that the Emperor Maximilian had arranged for an early departure from Mexico some weeks ago, but the French refused to permit him to leave then; he would, however, shortly depart for Europe.

It is rumoured that the French have recaptured Tampico. The Imperialists have inaugurated a fresh campaign against the State of Chihuahua.

FOREIGN MISCELLANY.

Count Bismark is suffering from a relapse of neuralgia, and is forbidden to receive visitors.

The new political party formed under the President's auspices has been nicknamed the "Copperjohnson" party.

A Brussels journal states that 500 English and 300 French marksmen are expected at the approaching Belgian national rifle-meeting.

On the new coinage now being struck at the Mint of Berlin, the king's head is surrounded with a laurel wreath, a decoration not to be found on Prussian coins since the days of Frederick the Great.

The *Italie* republishes a very curious letter from Pius IX. to the Emperor of Austria, dated May 3, 1848, exhorting him to give up war, and renounce Venetia.

It is very positively stated that Count Goltz brought a message to the Emperor Napoleon from Count Bismark to the effect that he would go and see his Majesty at the end of the present month.

Despatches from Georgia and Alabama represent that the cotton crop in those States has been almost entirely ruined by the drought which prevailed during the greater part of August.

The Fenian Sisterhood of New York have published an address to the Irishwomen of America, asking aid for "their suffering countrymen," and stating that a fair will soon be held in New York to aid the regeneration of Ireland.

THE HEALTH OF THE EMPEROR OF THE FRENCH.—We are assured that the Emperor of the French is more seriously ill than is believed. According to our information there is reason to fear that his health is much shattered.—*Pall Mall Gazette.*

THE JESUITS AT PRAGUE.—The Jesuits from Venice who have taken refuge at Prague have no reason, it appears, to be flattered by their reception in the Bohemian capital. Shortly after their arrival, their house was surrounded by a vast crowd, who shouted, "Down with the Jesuits! Down with the hangmen!" The Bohemians have good memories.

RELIGIOUS PERSECUTION IN CHINA.—We hear from Hong-Kong that two French bishops and seven priests were massacred in Corea, a general persecution o the Christians in that out-of-the-way corner of the world having been inaugurated by order of the father of the youthful prince who, nominally under China, exercises the functions of king. The unfortunate gentlemen were, it is stated, first cruelly tortured and then beheaded.

A pamphlet published at Berlin estimates at 1,116,000 men the effective force capable of being raised by the new German Confederation, over which Prussia enjoys political and military supremacy. Of this number there are 650,000 men who belong to the regular army, and the remainder to the landwehr.

THE WAR IN SOUTH AMERICA.—The allied armies have suffered a severe defeat at the hands of their Paraguayan adversaries. On the 16th of July, a body of allied troops attacked the Paraguayan outposts, and were repulsed. On the 18th, the whole allied force resumed the attack, and were, for a time, successful. Ultimately the Paraguayans drove them back with great slaughter. It is said that the allies lost no less than 280 officers and 8,000 men, together with a large quantity of munitions of war.

RUSSIA AND NORTH AMERICA.—At a farewell banquet which has been given in St. Petersburg in honour of the United States' Embassy, Prince Gortschakoff made a speech, in which he expressed his confidence that the good understanding between North America and Russia would be of permanent duration. "This good understanding," he added, "is neither a danger nor a menace to other nations, and is dictated neither by ambitious nor covert designs."

THE LEICHARDT EXPEDITION.—The report (of which I informed you in a late letter) touching the alleged discovery of Leichardt's remains, turns out to be unfounded. I regret, however, now to be obliged to relate that Mr. M'Intyre, the leader of the expedition now on Leichardt's track, died on the Gilliott River some short time back, after a very short illness. He had crossed Australia, and at Burke Town on the river Albert he caught a fever which proved fatal. Mr. Sloman is at present in charge of the exploration party, and awaits instructions from Melbourne. They have come on the traces of white men and half-castes altogether beyond the civilised districts, but we have no particulars as to the origin or history of these persons.—*Times Correspondent.*

PACIFICATION OF NEW ZEALAND.—The arrival of the Panama mail from New Zealand has put us in possession of news from that distant British colony. The General Assembly has been opened with the usual speech from the Governor, who congratulated the assembled legislators on the opening of the Panama mail service, the reviving prosperity of the country, and the prospects of peace. The war is now believed to be virtually at an end. Only a few of the Hau-haus hold out, and William Thompson, the redoubtable king-maker, and the ablest native chief New Zealand has produced, is actually a guest of the Governor. In a few days the northern and middle islands would be united by a cable—probably the greatest blow which could be inflicted on the party who are favourable to a separation of the two islands, and their organisation into distinct colonies.

THE NORTH GERMAN PARLIAMENT.—The *Rhenish Gazette* publishes the text of the electoral bill drawn up by the commission of the Prussian Chamber of Deputies for the Parliament of the Confederation of the North. The bill is very much of the same character as the law under which the famous Parliament of Frankfort was elected in 1849. The bill proposes to confer direct universal suffrage with secret voting on all citizens of the Confederated States of 25 years of age. Every elector is eligible to a seat in Parliament provided he has resided three years in any of the states. Each electoral district of 100,000 inhabitants to return one member. Parliament is to verify the powers of its members, to decide on their admission, and to frame the rules of its internal organisation and order. The bill contains 17 clauses, the last of which is not the least significant, considering the prosecutions which not long since were instituted against several of the Prussian deputies for their hostility to the Government: namely, that no member shall be liable to prosecution outside the walls of Parliament for any words he may have spoken, or any votes he may have given, in Parliament.

THE EARTHQUAKE IN FRANCE.—The *Moniteur* gives some further particulars of an earthquake which was felt over a large portion of France. At Paris the shock was felt most distinctly in the Sixteenth Arrondissement. In the Rue Molière the house No. 4 was so shaken, that the residents were suddenly awakened out of sleep, and fled in great alarm. At Boulogne and Anteuil the beds were shaken, and glasses standing near one another on tables and shelves were heard ringing. At Creteil, Montretout, Ville d'Avray, and Haut Sévres, similar phenomena were observed. At Tours nearly all the inhabitants were roused from sleep. A correspondent there writes to the *Patrie* that he was rocked in his bed like a child in a cradle. At one of the principal hotels of the town a cornice was thrown down, and at one of the cafés all the beer in the cellar was thickened. At Limoges a strongly pronounced vibratory movement from east to south was felt for three seconds. Similar accounts are transmitted from Rouen, Nantes, Angers, and Angoulême. The shock lasted about six seconds, and was accompanied by a dull heavy sound. The barometer fell six millimetres.

PRESIDENT JOHNSON AND THE AMERICAN ELECTIONS.—As a mere piece of electioneering there could not have been a greater blunder than bringing Mr. Johnson northward. There is now no question it has lost him the election. This is admitted on all sides. It is conceded by every one I meet that Mr. Johnson's "stumping" has turned the scale against him in every State of the North, except perhaps New Jersey. About New York there is still some doubt, owing to the fact that three of the most influential members of the Johnson party—Messrs. Seward, Raymond, and Weed—were amongst the ablest managers in the Republican party here, and their defection, besides influencing a large body of their political adherents, deprives the Republicans of the benefit of their counsel and management. Still even with these disadvantages I think it may be said that the triumph of the Radicals even here is tolerably certain. The first of the State elections has just come off in Vermont, and there the party of Congress has won by a majority of 5,000—much greater than last year. *Daily News Correspondent.*—[We learn also, by submarine telegraph, that the Republicans have carried the Maine elections.]

THE RUSSIAN AND AMERICAN TELEGRAPH.—The St. Petersburg *Borsen Zeitung* says that all preparations on the main land and the soundings in Behring's Straits for the completion of the line of telegraph between Russia and America are nearly finished. In the course of the present year the telegraph will be constructed over a distance of 3,500 miles beyond Revel, and the lines will be finished from Granley Haven to the Kwichpak, and along the valley of this river, from the mouth of the Anadyr to Fort Anadyr, from Okhotsk to Gischiga, and perhaps even as far as to be joined with the Anadyr line. The cable between Granley Haven and Ssenjawin Bay, a distance of about 700 miles, and that between Cape Sponberg and Cape Tolstoi in the Bay of the Anadyr, will, as it is said, be laid before the end of this month.

CORN SUPPLIES FROM ABROAD.—Several of the countries from which we have usually drawn our supplies of corn having failed us this year, the question of whence we are to get bread during the next year has a special interest. The advices to hand from Canada yesterday report the ingathering of an abundant harvest there. There had, indeed, been unsettled weather for some days before the mail left, but there was very little corn ungathered. We shall, therefore, be able to draw some supplies from our North American colony. The *Times* points out another principal source. It says:—"The country likely to benefit most from the bad turn of the harvest in Western Europe is Russia. Throughout the empire this year the crops have not only been large in quantity but favourable in quality, and the export trade, especially from Odessa, is already commencing on a full scale, large orders having been sent from London. From some of the German ports there may also be a good supply for shipment, but the requirements of France, which last year had an unusually large surplus, are likely to be heavy; and from America no arrivals of wheat are to be expected, the crops there having been seriously damaged by rain. The importation of wheat from Russia is not likely to be attended by an immediate outflow of gold, the state of the St. Petersburg exchange having long been very adverse to that country."

GOSSIP FROM SWITZLERLAND.—From Chamouni we learn that a successful ascent of Mont Blanc was on the 5th was effected by two Englishmen, an American, and a Frenchman. On that day there were 260 tourists at Chamouni; on the 6th, 216 arrived; the departures on the two days were 210. War and rain have been great enemies this year to the Alpine valleys; it is calculated that the number of tourists will hardly have been half the usual average. The *Patrie*, of Lausanne, mentions the death of a young Englishman, Mr. Henry Telbin, who was staying at Brunnen, in the canton of Schwytz. He ascended the Wasiflech to make a sketch of the Rothstock. The Wasiflech is a perpendicular wall of rocks opposite Grutli. Telbin established himself on his camp-stool, scarcely half a foot, the Swiss paper says, from the verge of the precipice. Hardly had he sat down, when he rose again, and when he would again have sat down he missed his seat, staggered, and was precipitated from a height of 163 feet into the lake. He tried to save himself in catching at the plants covering the rock, but in vain, and he fell, head foremost, into the foaming waters. Some men who were working on the Axenberg road, which winds over the Wasiflech, hastened to lend help, but the lake is very deep there, the wind was violent, and the body was not found.

JUDGE AND CONVICT.—Samuel Covert was executed at noon on the 23rd of August at Lebanon, the capital of Warren County, Cincinnati. After breakfast Judge Smith, who presided at his trial and passed upon him the sentence of death, called in and shook hands with the prisoner. Covert asked him to be seated, saying, "I am glad to see you, sir." "How do you feel, Mr. Covert?" asked the Judge. "Well, I feel pretty well, considering circumstances." After a little conversation about his relatives, Covert was requested to write his autograph, and immediately complied. The prosecuting attorney, Allen, having come in, he shook hands with him quite cordially, and Judge Smith, rising to depart, said to Covert as he took him by the hand and shook it warmly, "Good bye, Mr. Covert, I shall not see you again." Covert rose from his seat, looked the Judge fairly in the eye, with a firm though not unkindly glance, and said, "Good bye, Mr. Smith, and remember my last words to you, that you have passed sentence of death upon an innocent man." The Judge, visibly affected, asked, "That is so; is it, Sam?" "Yes, sir; as true as there is a God in heaven." "If that be true, you have nothing against me, have you, Sam?" "No, sir; you did your duty under the evidence." "Well, Sam, if that be true that you are an innocent man, it is a great calamity." "I am innocent," he said, very firmly. The Judge then departed, and Covert was marched to the scaffold.—*New York Herald.*

ITALY AND THE SOUTHERN TYROL.—The question of the cession of the Southern Tyrol has occupied so much attention, and caused so much heartburning in Italy, that the independent evidence of an English officer of position and intelligence just returned from

there, as to the disposition of the inhabitants, is well worth recording. He says, and this much has, I believe, never been questioned, that on the northern slopes where German is spoken the sympathy is entirely with Austria, but after the summit is crossed the Italian language becomes gradually more and more spoken, and the question of annexation with Italy begins to be discussed. Even here, however, the peasantry and lower classes generally cleave to Austria as a mass, though the small politicians of the towns, many of whom are of Italian extraction, support the cause of Italy. The people as a rule, when asked if they are Italians, reply, "No, we speak Italian, but we are Tyrolese." It is, therefore, no wonder that, when Garibaldi called upon the Tyrolese to join him, he had to complain, as he did publicly, of a want of response to his invitation, and this was not idleness or fear of danger, for when General Kuhn, on his part, received permission to call for Volunteers, he had nearly 4,000 men in eight days from the *South* Tyrol, and, though it was a busy time of year, he could count on increasing their numbers to 10,000 in another week. The wisest heads on both sides say, "Let us draw together in a close alliance, and then it will matter little whether South Tyrol be Austrian or Italian territory, seeing that they will always be, as they say, Tyrolese." From all I hear it seems probable that could the people be all at once called upon for their votes the vast majority would be in favour of remaining as they are.—*Times Correspondent.*

THE FAMINE IN INDIA.—The following facts concerning the terrible famine now prevailing over certain districts in India are gleaned from the newspapers received per the Overland Mail. The distress is most prevalent and most dire in Bengal, and it exists in varying degree over the whole presidency. In Orissa, Nuddea, Beerbhoom, the Cuttack, and other districts, the scarcity has been intensified to a degree that is simply devastation; thousands have died, and are dying, in abject want. The starving poor have crowded into Calcutta, and the streets are full of distressing scenes and incidents. It has been estimated that no fewer than 20,000 to 25,000 starving people are waning about the capital. Disease aids want to thin the crowd with horrible rapidity, but the multitude grows, notwithstanding recruited continually. To cope with this distress effectually is hardly possible; the Government action is complained of as sluggish; individual efforts, although they do much, are comparatively powerless to stem the tide. The native rich classes, however, are conspicuous by the exertions they make. At Mullick's Ghat the Bombay merchants have raised a fund, and they distribute food. The crowd of famishing men and women who come to this part for the scanty meal has constantly increased, till at the time the mail left 7,000 applicants crowded up. They are described as placed in order upon an open space, waiting for the distribution. On one side nearly 4,000 Hindoos, each with a leaf platter before him, were squatted on the wet ground, hastily partaking of the scanty dole they had received. On the other side were thousands of famishing Mussulmans ranged in like manner, and watching with silent and greedy eagerness the meal of their Hindoo brethren, and counting with bitter longings the minutes till their turn should come. Under shelter of the Ghat crouched the women, girls, and children. Outside the gates were hundreds and hundreds who had lost their chance till the next distribution. But over all a horrible dead silence. No chattering or converse; hardly a sound, excepting when at intervals some wretch threw up his arms with an ejaculation to heaven, wrung from him by the unappeasable pangs of hunger. A stranger passing near would have no intimation that within a yard of the road 7,000 starving creatures had assembled to snatch a meal. Temporary sheds have been erected in different parts of the city to give some kind of shelter, and horrible scenes are witnessed at some of these. Every face bears the pinched, despairing look of mortal sickness or mortal weakness, but withal an expression of resignation, or perhaps of abandonment to hopeless suffering. The crowding generally precludes any but a sitting posture. The hospitals were filled. In the Madras Presidency things are not so bad, but the distress is only less terrible than that in Bengal. It is, however, not yet so widespread or so bitterly severe. The pressure is apparently greatest in that part of the country which includes the Southern Talooks of North Arcot, the North-Western Talooks of South Arcot, the Western Talooks of Salem, and in the Southern and Eastern Talooks of Coimbatore. It is also very severely felt in Bellary. The acting sub-collector of Coimbatore, adverting to the straits to which the poorer classes in the Upland Talooks of his division are now reduced, has urged the necessity of immediate relief. He writes that it is impossible not to "be struck with the poverty-stricken appearance of the lower classes, with hardly a rag to cover their nakedness, and hardly any flesh to cover their bones"; that "the cattle were even worse off, they were mere moving skeletons; that he had seen wretched beings, with hardly a rag on them, eating the fruit of the prickly-pear and berries from trees"; and that "every night hundreds of poor wretches skulk about the streets of Caroor, picking up what wretched garbage they can collect; that the coolies are so weak that, when they first come to the Public Works Department for work, they have to be fed before they can be worked at all." It is to be feared that a very similar state of things exists in the other districts already referred to, and as regards the cattle the collector of Salem reports that thousands have died for want of pasture and want of water. In one village alone upwards of a thousand head of cattle perished from this cause.

THE TREATY WITH MADAGASCAR.

Last week's *Gazette* contains the text of a treaty between Great Britain and Madagascar, the ratifications of which were exchanged at Antananarivo, on the 6th of July, 1866. The Malagasees consent to receive a British resident at the capital. The treaty declares that British subjects in the dominions of her Majesty the Queen of Madagascar shall be allowed freely to exercise and teach the Christian religion, and to erect and maintain suitable places of worship. Such places of worship, with their lands and appurtenances, shall, however, be recognised as the property of the Queen of Madagascar, who shall permit them to be applied for ever to the special purposes for which they shall have been built. They shall, in the profession, exercise, and teaching of their religion, receive the protection of the Queen and her officers, and shall not be prosecuted or interfered with. The Queen of Madagascar, from her friendship for her Britannic Majesty, promises to grant full religious liberty to all her subjects, and not to persecute or molest any subjects or natives of Madagascar on account of their embracing or exercising the Christian religion. But should any of her subjects professing Christianity be found guilty of any criminal offence, the action of the law of the land shall not be interfered with. The Queen of Madagascar engages that British subjects shall, as far as lies in her power, equally with her own subjects, enjoy within her dominions full and complete protection and security for themselves and for any property which they may acquire in future, or which they may have acquired already before the date of the present treaty. British subjects may freely engage in their service, in any capacity whatever, any native of Madagascar, not a slave or a soldier, who may be free from any previous engagement.

The treaty is signed by Thomas Conolly Pakenham, Esq., her Britannic Majesty's Consul in Madagascar, duly authorised to that effect on the part of her Britannic Majesty, and by his Excellency Rainimaharavo, Sixteenth Honour, Chief Secretary of State; Andriantsitohania, Sixteenth Honour; Ravahtra, Chief Judge; and Rafaralahibemalo, Head of the Civilians, duly authorised to that effect on the part of her Majesty the Queen of Madagascar.

THUGGISM IN NEW ZEALAND.

The greatest excitement has been created in this province by the arrest of a gang of four men, who, with other accomplices who have it is supposed gone to Australia, have evidently for a length of time been committing robberies on the West Coast goldfields, and in the course of their career have committed upwards of thirty atrocious and cold-blooded murders. The suspicions of Mr. Jervis, innkeeper at Canvas Town—which had been aroused by the disappearance of four persons, all residing at Deep Creek, named Felix Matthiew, hotel-keeper; John Kempthorne, storekeeper; James Pontius, miner; and James Dudley, storekeeper—were directed towards a party of four strangers who put up at his house and left shortly before the unfortunate victims started for Nelson, on the 12th of June, with a packhorse and considerable property in goods and money with them, where they never arrived. Mr. Jervis tracked them on their way until he lost all clue, and then communicated with the police. General suspicion was roused, and large parties volunteered to search the district, highly to their credit declining the rewards offered by the relatives of the murdered men. The gang suspected by Mr. Jervis, who, when they arrived at Canvas Town, were almost destitute, were arrested at Nelson, pretending to be unknown to each other, flush of money, having purchased new clothes, and most suspiciously having shaved off all their beards and moustaches. Their names are Richard Burgess, *alias* Hall; Thomas Kelly, *alias* Hannan, *alias* Noon; Thomas, *alias* John Joseph Sullivan; and William, *alias* Phil. Levy. Thomas Sullivan had strangely enough assumed the name of John Joseph Sullivan, a man wanted by the Otago police, on his arrival in the colony about three months ago, indicating that the gang had connections in Australia, where, indeed, they had been long known as most desperate characters. After their arrest, Sullivan made a confession acknowledging that the gang had not only waylaid and murdered the four men above mentioned, but also Mr. Dobson, jun., the Government Surveyor of Canterbury, and a pedlar named James Battle, all of whose bodies had been recovered from his information; but he also stated that they had in their cups bragged of many other "exploits" of the like character which they had committed previous to his joining them; and there is too much reason to fear that these revelations fall short of the actual facts, for the sudden disappearance of a great many persons at different times fearfully harmonises with the man's statements, and many of the circumstances narrated by him are corroborated by the evidence of other parties. Mr. Dobson was garotted on the most scientific principles, and so were James Dudley and Battle, showing that some of the gang were such proficients in this fatal art, that in one case the medical man could assign no cause of death except a slight congestion of the brain and lungs, but not of itself sufficient to account for strangulation in the total absence of any external violence beyond a slight mark of pressure on and the displacement of the apple of the throat. Kelly, or Noon, had been tried for murder at the Ovens, in Victoria, in 1853, for which his brother was hanged. Burgess had been mate to the notorious Captain Melville, and was known to be the most daring but cool and cautious desperado in Australia. Levy had kept a shanty on the banks of the Molyneux, in Otago, and the number of bodies of persons found drowned in crossing that stream had excited the suspicions of the police, but no proof was ever brought against him. In fact, the career of the gang would fill a volume. In addition to these murders, they had been watching Mr. Yates, the gold-buyer of the Bank of New South Wales in Otago, but he escaped their attentions. It is also proved that they carried strychnine, with the diabolical object of poisoning any party too numerous for attack, by joining with them, and seizing the opportunity of drugging their liquor at any resting-place. At the time of their arrest, they had come to Nelson for the purpose of robbing the Bank of New South Wales, and one of them was on the point of going to Australia to obtain reinforcements and appliances. They had fully reconnoitered the premises, and their plan was for one to go in and see the manager just before the closing hour, and whilst he was engaged the rest were to rush in, close the doors (which would not then excite attention), overpower the clerks, and murder them all. One body was to be buried, in the hope that it would be thought he had done the deed and escaped by steamer to Australia, as they intended to do, having laid their plans accordingly. The confession of Sullivan was fully corroborated by the discovery of the bodies just as he indicated, the strychnine which was concealed as he declared, and the evidence of many witnesses, which, put together, makes a most extraordinary chain of evidence, sufficient to have convicted them without Sullivan's confession, but unimpeachable with it. They had been committed, and would probably be tried at a special commission in September.—*Australian and New Zealand Gazette.*

OUR CONVICT SYSTEM.

(From the *Times*.)

Our Dublin letter the other day brought forward incidentally a very novel inconvenience to which we are now subjected. Fortunately, the difficulty is very gratifying, and has occurred in a quarter where we least looked for any satisfaction. To be brief, we are short of convicts! When Sir John Pakington, in his Admiralty progress, was at Queenstown, a deputation waited on him to urge the completion of the Royal dock at that port, which, in pursuance of a vote of the House of Commons, has been already commenced. Sir John replied that he considered the works thus authorised ought to be completed; but the vote in the House of Commons was passed on the understanding that the dock was to be built with convict labour, and the necessary supply was not forthcoming. The estimates had been based on the supposition that 600 convicts would be available, but in reality only 150 could be obtained. The public works, in short, are partially checked for lack of criminals. Such a result may be disagreeable to the good people of Cork, but it will be very satisfactory to the public. The fact of which this incident furnishes an opportune illustration is the principal feature in the report of the Directors of Convict Prisons for the year 1865, which has just been presented to Parliament. During the last three years there has been a marked decrease both in fresh sentences and in reconvictions. In 1863 the total number of new prisoners received in the convict prisons was 2,608; in 1864 it was 2,560, but in 1865 it was only 1,935. The fresh sentences in the same years were respectively 1,964, 1,990 and 1,424; and the reconvictions 644, 570, and 511. The steady decrease in the number of convicts received has, in fact, made such a sensible diminution in the number on our hands than five county prisons, in which cells have been hitherto rented by the Government, are no longer employed, and at the close of 1865, after relinquishing this accommodation, there were still 236 vacancies in the separate confinement prisons. The diminution of serious crime is further indicated by a striking decrease in the number of sentences above seven years. Only 368 such sentences were passed during 1865, being the smallest number in any one year since 1857, when there were 632. Only 12 life sentences were passed in the year. There are now, it seems, only 81 convicts under sentence of penal servitude for life in the English convict prisons, and "of these 51, or nearly 63 per cent., are confirmed invalids, many of them paralysed and bedridden.' The diminution in reconvictions is the more satisfactory, as the number of discharged convicts at large is rapidly increasing. In 1854 the number at large on licence or by expiration of sentence was 1,338, whereas in 1865 the number was 21,052. With such an immense increase it was to be expected that the actual number of reconvictions would be augmented, and, in fact, whereas they were 109 in 1854, in 1862 they were 688. It will be observed, however, that the proportion of reconvictions to the convict population had even then diminished, and since 1862, although the convicts at large have increased by 5,000, the total number of reconvictions had decreased by 177. Last year the proportion of reconvictions was 3·06, the smallest percentage hitherto attained. A return added to the report shows the rate of crime in England for the last thirty-two years, and exhibits the remarkable fact that, though the population has risen from fourteen to more than twenty-one millions, the amount of crime has not only relatively, but absolutely diminished.

Such a fact affords most encouraging evidence of the general welfare of the country; but, perhaps we may reasonably ascribe the result in some measure to improvements introduced into our penal system. One

most important alteration has been made within the last two or three years, and the present report gives us an interesting and, we are glad to say, a very satisfactory account of the result of the experiment. Three or four years ago, we awoke to the fact that our convicts were fast becoming quite a privileged class. Their food and lodging were certainly far superior to that of innocent paupers, and by means of a little judicious simulation they found it so easy to obtain a remission of punishment that their sentences had become almost nominal. These abuses were sternly cut down by the Penal Servitude Amendment Act. Since 1864 solitary confinement has been far more strictly enforced; instruction has been given to the prisoners as far as possible in their own cells, instead of their being taught in classes and having thus an opportunity for association. The diet has been reduced and made much less agreeable, and the general discipline has been rendered far more rigid. Above all, instead of the relaxation of sentences being suffered to depend on the mere impressions of the chaplain, it has been regulated by a strict system of marks. The good conduct and the amount of work done by the prisoners have been systematically registered, and they have been compelled to earn every additional privilege and every remission of sentence. Even if these changes had been attended by some inconvenience, it would still have been necessary to maintain them; but, on the contrary, they have been productive of nothing but advantage. The result has been a most marked improvement in every circumstance of prison life. There has been a large decrease in the prison reports for misconduct, in Pentonville the number of such reports in 1865 having been 329 as against 585 in 1864. The dietary has everywhere been found sufficient to maintain the prisoners in health; and the adoption of cellular teaching has proved of great benefit to the more ignorant. The strict system of marks especially has had the most valuable effect on prison discipline, by arousing a spirit of emulation, and giving confidence to the convicts. Each man may now know exactly how he stands, and he is conscious that every day's good behaviour or good work has a fixed influence on his position. One of the chaplains has found the same system very effectual in stimulating the prisoners in learning. In the case of the female convicts the new system seems not to have had so long a trial, but hitherto it has been equally successful. It may be too soon, perhaps, to ascribe any part of the decrease in reconvictions to the operation of these salutary changes, but it cannot be doubted that they will ultimately have a considerable effect. We may hope that prisoners will not only be deterred, but to some extent reformed, by such a discipline. While, moreover, the prison life is rendered thus stricter and more deterrent, greater pains are at the same time being taken to assist the prisoners on their discharge, and thus to give them a fair chance of earning an honest livelihood. The Prisoners' Aid Society in London continues its useful work, and has during the year undertaken the cases of 516 men and sixty-one women, and similar societies have been established in North and South Staffordshire, Leeds, and Liverpool. Such protection is especially necessary for women, who are exposed to the greatest temptations on their discharge, and accordingly the proportion of reconvictions is much greater among women than among men. It is satisfactory to hear, therefore, that two new refuges for women have been established during the year, and these will be allowed to supply in some measure a final stage in the discipline of the convicts. The directors speak in the strongest terms of the services rendered by such institutions.

The total expense of the convict establishments during the year has been 243,850*l.*, which shows a decrease of nearly 10,000*l.* as compared with the previous year. A portion of this sum is, of course, refunded by the labours of the convicts, and an accurate account is now kept both by the War Office and the Admiralty of the value of the work done. The total number of men employed on the public works during the year was 3,467, and the total value of their labour was 93,077*l.* Portsmouth, Chatham, and Portland have received about equal shares of their work. The average earnings of each man in Chatham Dockyard were about 35*l.* This represents, on the whole, a satisfactory amount of work, but convicts are still very expensive necessities, and it is very gratifying to hear that their number and their burden are diminishing. On the whole, we may, it seems, at length congratulate ourselves upon having established a successful system of convict administration. A remarkable opinion has been expressed by the Inspector-General of French Prisons, and the Directors appropriately conclude their report by quoting it. He represents, in a report recently published, that the "organisation of all parts of the penal system is complete in England: she has model penal prisons; she has intermediate prisons, or refuges; she has progressive classification corresponding to the moral condition of the prisoners; she has extensive aid societies for liberated and reformed prisoners; she has conditional liberation, revocable in accordance with the Penal Servitude Acts; she has also transportation as a half recompense or judicial necessity; she has a special prison for juvenile offenders, and private or public establishments which serve as auxiliaries to the correctional education of this class; she has a special prison for invalid and infirm prisoners; finally, she has an asylum exclusively for insane prisoners. All these details form a complete whole of practical punishment and its auxiliaries. Other countries would, therefore, do well to imitate the intelligent organisation of the penal institutions of Great Britain." We may justly be gratified by so favourable a judgment from an independent and experienced observer.

THE CHOLERA.

The Registrar-General's return shows that the deaths for the week ending last Saturday were 1,371, or 153 beyond the average. Of these 182 were from cholera, showing an increase of 25 as compared with the preceding week, and 110 from diarrhœa, a falling off of 20. Of the deaths by cholera, 10 occurred in the West districts, 27 in the North, 20 in the Central, 77 in the East, and 48 in the South districts. The Registrar still points out the necessity of the utmost vigilance on the part of the people, the health officers, and the Board of Works, to insure the extinction of the pestilence, and urges that it is requisite not only to draw up proper regulations, but to see to their execution.

In Liverpool also the fatal cases of cholera last week showed an increase, being 182 against 145 in the preceding week. But while the annual rate of mortality in that town is 55 per 1,000, the average during the past eleven weeks has not been higher than 50·7 per 1,000.

Up to Monday evening the total sum received by the Lord Mayor from the day on which the relief fund was set on foot at the Mansion House six weeks ago, amounted to 17,828*l.* Of this sum 8,891*l.* has been dispersed in the relief of the distress through the agency of local committees. 5,000*l.* was recently set apart towards the maintenance of children made orphans by the epidemic, and 2,000*l.* to assist convalescents, leaving a balance in hand of 1,937*l.* On Monday the working committee had under consideration at their meeting the question of dealing with the orphans, for whom, as has been stated, they had set apart the sum of 5,000*l.* Having agreed to set aside the sum mentioned to assist in maintaining orphans, and having elicited from the Bishop of London's Committee that they were prepared to devote a like sum of 5,000*l.* for the same object, the Mansion House authorities called upon the local committees to furnish returns of all the children made orphans by the disease in their several districts, with a statement of the attendant circumstances in each case, and twenty-three of the committees in the East of London having responded to the invitation, Sir Mordaunt Wells has been engaged during the last few days examining and tabulating the information thus obtained for the use of the committee. The result has been to show that in those twenty-three districts 810 children have been reduced to orphanage. Of these fifty-nine have lost both parents, 644 their fathers, and 107 their mothers. These are all cases in which the parents were never in the receipt of parochial relief, except here and there where a wife, since her husband's death from cholera, has been compelled by the exigencies of her little family and herself, to resort to the parish for temporary relief. Yesterday, in stating the general result of his inquiries, Sir M. Wells observed to the committee that it presented a fearful catalogue of misery. In one instance a commercial traveller had died of the disease, leaving a wife and eight dependent children; in others a clerk or a skilled mechanic; 300 women had been made widows, thirty-seven in one district alone, all of them, according to their stations, respectable persons, and the returns showed in an extraordinary way the strong desire of the mother in such cases to maintain her humble home, and the dislike there appeared to be of orphanages. Those returns, he said, also bore out in a remarkable manner the wisdom of the suggestion recently made by that able and benevolent man, "S. G. O.," as to the desirability, especially for the sake of the children themselves, of parcelling out the orphans among relatives, and even strangers in default of relatives, with a little allowance for their maintenance until they could do something for themselves.

A deputation from the Committee of the Orphan Working School attended at the Mansion House on Thursday to place at the disposal of the Cholera Committee the recommendation of twenty cases, selected as in their opinion most deserving the relief which this asylum affords. This offer being unconditional, was cordially received, and the deputation was informed that the local committees would be made acquainted with it. The committee of the charity invite applications for the special election in October. The office is at 56, Ludgate-hill.

The *Moniteur* has very tardily published statistics of the cholera in Paris. From these it appears that the disease has never been more severe this summer than it now is in London, and that the present number of deaths from the epidemic is only thirty to forty per week.

The cholera is again very severe in Naples.

The cholera has raged in St. Louis, Missouri, more fiercely than in any other city in the world this year. The authorities are concealing the number of deaths for fear of diverting trade from the city; but we have good information that the average of mortality by the epidemic is 3,000 per week. The cholera is decreasing at Cincinnati, Ohio, and has broken out fiercely at Memphis, Tennessee.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending September 15th, 1,163, of which 364 were new cases.

Some of the Halifax tectotallers have resolved on adopting and issuing a temperance pledge having a binding effect for a limited period—a week, a month, a year, or any period decided upon as a trial.

Court, Official, and Personal News.

The *Dundee Advertiser* thus chronicles court news from Balmoral:—

On Monday last her Majesty, accompanied by Prince Christian, the Hon. Lady-in-Waiting, &c., drove from Balmoral to the Linn of Dee. The route taken by the Royal party was *vid* Invercauld House and Old Mar Lodge, returning on the south side of the Dee through Braemar to the Highland Palace about 7 p.m. The day was fine and warm, and her Majesty appeared in excellent health and spirits. On Tuesday her Majesty again drove through Braemar, making the circuit of the beautiful "Duchlaish" drive, and *vid* the Lion's Face on the way home to the Castle. On Monday the Prince of Wales and the Duke of Edinburgh went deerstalking—the Prince, notwithstanding the thick mist and heavy rain which fell, killing a fine stag. On Tuesday their Royal Highnesses, accompanied by Prince Christian, went deerstalking to the "White Mouth," when his Royal Highness killed a very fine stag and the Duke of Edinburgh another.

The Queen, who had expressed her regret at being unable to be present at the inauguration of the Prince Consort memorial at Manchester, has also declined to attend a similar ceremony at Liverpool. It is probable that the Lord-Lieutenant of the county, Earl Sefton, will be invited to inaugurate the statue.

Her Majesty held a Privy Council on Saturday at Balmoral. There were present at the Council his Royal Highness the Prince of Wales and the Right Hon. S. H. Walpole (the Secretary of State in attendance on her Majesty). Mr. Helps was the Clerk of the Council.

The King and Queen of Denmark are expected to visit England shortly, and in consequence the Prince and Princess of Wales will return from Scotland towards the end of the present month.

The Prince of Wales has consented to preside tomorrow at the inauguration of the statue of the Queen, his mother, at Aberdeen.

Mr. Bright, M.P., has been visiting Mr. Graham, M.P., at his seat in Perthshire, Mr. Bass, M.P., at Glen Tulchan, and Mr. T. B. Potter, M.P., at Pitnacree, Strathtay, Perthshire.

Mr. Grant Duff, M.P., is spoken of as likely to succeed Earl Russell in the office of Lord Rector of the University of Aberdeen, which becomes vacant in November.

Sir Stafford Northcote and Mr. Lowe, M.P., are enjoying each other's society at Lady Molesworth's seat in Cornwall.

The Liberal electors of Nottingham intend presenting Mr. Handel Cossham with a testimonial on the 25th instant, for the bold, manly, and honourable way in which he contested the borough on the occasion of the last election.

A plan is on foot for giving a public reception and banquet to Captain Anderson, his scientific colleagues, and his officers, at Liverpool, on the arrival of the Great Eastern, which passed Cork on Monday.

The funeral obsequies of the Prince of Condé, the eldest son of the Duke d'Aumale, who died at Sydney while yet in early manhood, were celebrated at the Roman Catholic Chapel, Weybridge, on Saturday. Bishop Grant officiated on the melancholy occasion. A casket containing the heart of the deceased and the coffin were both deposited in the vault in which the remains of Louis Philippe, his Queen, and other members of the family, had previously been placed.

The American flagship Colorado, and two other vessels forming the squadron under Admiral Goldsborough, have arrived at Southampton.

The Queen was present at the Gillies' Ball given by the Prince and Princess of Wales on Friday, at Abergeldie. Her Majesty and the Royal family dined with the Prince and Princess, and went again after dinner for a short time to the ball.

By the death of Sir John Pollard Willoughby, Bart., a vacancy has occurred in her Majesty's Council for India.

The Dublin papers record the untimely death, from Asiatic cholera it is believed, of Mr. Alderman Dillon, M.P., who was one of the founders of the National Association, and a foremost Irish Liberal.

Mr. Onslow, M.P., is to be, it is said, one of the "whips" of the Liberal party.

In the election of Lord Mayor the ordinary course, it is now said, will be taken of electing Mr. Alderman Gabriel, who is next in rotation, for the ensuing year.

MR. HORSMAN AND HIS CONSTITUENTS.—An open-air Reform meeting was held on Saturday, at King Stanley Green, near Stroud. There was a very large attendance of working men. The two first speakers spoke in strong terms of disapprobation of the conduct of Mr. Horsman during the Reform debates in the late session of Parliament. One speaker said that only the other day he had met Mr. Horsman, and that gentleman had called him the worst enemy he had. He (the speaker) told Mr. Horsman that he was his best friend; that he, as their member, had got on the wrong track, and ought to be put right again. The following resolutions were carried unanimously:—1. "That this meeting desires to express its abhorrence and disgust at the combination of Tories and Adullamites for the overthrow of an honest Ministry." 2. "That, in order that all classes may be represented in the House of Commons, this meeting pledges itself to the principles of manhood suffrage, and for its protection deems the ballot indispensable."

In the last school lists at Eton are the names of one marquis, seven earls, nineteen lords, thirty honourables, and three baronets.

Literature.

RECENT WORKS IN PHILOSOPHY.

Since the appearance of Mr. Stuart Mill's "Examination of Sir William Hamilton's Philo-"sophy," we have had many healthy signs of a widely diffused interest in abstract philosophy, and of the existence amongst us of much highly informed and vigorously independent talent, both critical and speculative, which needed but provocation to battle to bring about a display of earnestness and decision in the fields of psychology and metaphysics, such as was never surpassed in the most flourishing periods of their cultivation. Mr. Mill's work was justly welcomed with something like enthusiasm, and we are ourselves of opinion that there is every reason to be thankful for the assault it made on the Hamiltonian Philosophy of the Conditioned, and its theological applications under the hand of Mr. Mansel. It was not unimportant that the students of mental science should have pointed out to them, more minutely and clearly than had previously been attempted, the inconsistencies and deficiencies of Sir William Hamilton's positive teaching, and the not infrequent confusions that, as we really think, lurk in his apprehension and representation of the opinions of many of that crowd of philosophers, which, in his great learning, and with some parade of that learning, he brings upon his controversial pages. But there was no reason to fear (and it has not resulted from such critical attack) that the fundamental principles of Hamilton's philosophy could be seriously shaken, or that his position as a thinker would be much degraded. Many who sympathised intensely with special aims and accepted special results of Mr. Mill's "Examination," did so, not because they were at one with the experiential philosophy, but because they were willing and even desired that a destructive criticism should remove the excrescences, and disclose the weak places, of that trancendental system to which Hamilton had given the latest yet not the most perfect form. The distinct doctrines of Mr. Mill are scarcely likely to gain extended currency from the controversy that he has raised; but rather, having severely exercised their wholesome critical influence, will prove to have assisted the recovery of true philosophy from tendencies in the direction of these very doctrines themselves. Mr. Mansel has already placed on Mr. Mill a hand not less calmly firm than his own was bold and forcible when clutching Hamilton, and, on certain well-defined questions, has also searched him through and through with a criticism as penetrating and pervading as fire, in return for the drenching practicalness of his formidable attack. Earliest, however, amongst the replies to Mr. Mill, was the admirable closing section of Mr. Masson's "Recent British Philosophy," *—a work which did not come before us for review, but of which we may even now be permitted to say that, while of a popular cast, it is marked as much by delicacy and truth of apprehension as by uncommon powers of exposition and luminous reasoning. No one has laid down more clearly and certainly Mr. Mill's positive doctrine, and the relations in which he stands to other philosophers; and no one has furnished so many of the elements, though in a somewhat crude form, of a complete reply to this latest system of Empirical Idealism, with its inevitable termination in absolute Nihilism or "resolute non-"conception of an ultimate anything."

A more recent writer, who has manifestly been largely influenced by Mr. Masson, and who directly quotes him, makes no insignificant contribution to the present discussion in "The Battle of the Two "Philosophies,"† which shows a good knowledge of Hamilton's system, considerable power of thought, and a vital interest in the maintenance of the fundamental doctrines of which Hamilton is at present our chief exponent. It is written forcibly and brightly, and in a spirit worthy of the dignity of the questions it discusses. The author at least makes good the following positions,—that Mr. Mill has overstated his controversial case; that he has failed intolerably in analysis; and that his own system has chasms, imperfect connections, and paradoxes, that are too manifest to permit him any refutation of one philosophy by the successful building up of another. The subjects selected by "Inquirer" as the turning points of the battle are three:—First, "The Philosophy of the Conditioned," involving the relativity of human knowledge; secondly, "The "Doctrine of Free-will," which Mr. Mill says "may "be regarded as the central idea of Hamilton's "system, and the *determining cause* of most of his "opinions"; and thirdly, "The doctrine that mind "and matter, an ego and non-ego both, are original "data of consciousness;" which, as again Mr. Mill says, formed the basis of the Hamiltonian psychology. On the first of these questions the writer advances little that has not otherwise been said, and said better—scarcely displaying the strength and the resources which the subject requires. On the others, he shows abundantly an intimate acquaintance with Hamilton, and an original capability of philosophical thought, which impart great clearness and force to his criticism; and he has made a very solid and serviceable contribution to the discussion as it at present stands. As a specimen of his mode of thought and lucid style, we extract the following passage:—

"Mr. Mill, admitting that consciousness is the recognition by the mind of its own acts and affections, denies that the recognition of the act involves the recognition of the actor; and maintains, that the knowledge that 'I' feel this affection, is acquired subsequently through experience.

"But really to make out his point, Mr. Mill must do more than he proposes. He must not only show us a process by which the notion of self and not self may have been generalised from experience, he must show this without giving to the experience from which the notion of non-ego is to be evolved the assistance of the notion of ego, or *vice versâ*. He must show also that this notion does not lie at the root of that experience by which he says it may be acquired. And he must not, if he means to prove anything at all against this *à priori* philosophy, evolve this notion by the help of any other *à priori* fact of consciousness, or necessary belief, or form of thought whatever. For, as Mr. Masson justly remarks, so far as the truth of the experiential theory is concerned, it matters not which *à priori* fact we admit; for, if we are in for a grain of *à priori* element, we might just as well be in for the whole. And in Mr. Mill's account of the matter, we are in for the whole, and more.

"In his eleventh chapter, he shows us what our idea of matter really is; how we acquire it, and why we learn to distinguish it as a non-ego. In the next chapter, he tells us what we really know of mind; what is the distinction between mind and matter, and how the notion of ego is derived from the united experience of our own and the observation of other people's feelings.

"We start on this inquiry from the first germ of consciousness, as yet undistinguishing between self and non-self. But what instrument are we to be allowed wherewith to evolve out the consciousness of isolated sensations—which is all each present moment gives us—the fabric of experience? Apparently, Mr. Mill allows us a good deal, for the first thing he postulates is 'the human mind,' all complete, and also altogether undefined; secondly, 'a capacity of expectation; in other words, having had actual sensations, we are capable of forming the conception of possible sensations'; and thirdly, 'the Laws of Association of Ideas.' But in the following chapter, we find that by the human mind he intends merely 'a permanent possibility of feeling'; and by 'my mind,' nothing 'but the succession of my feelings.' So that what he really postulates here, is not what every one would understand from his words—a living, acting, thinking being, but merely a series of feelings, or thread of consciousness. It is, however, impossible to start with this: we must go further back, and show how this series, this thread, is formed out of single sensations. Of that second postulate, also, as of the first, we must say it is stated in a very loose and unscientific manner. The feeling of expectation is a complex feeling; the art of arguing from actual to possible sensations, is a very complex act; and these two acts are not the same; we can conceive a possible sensation without expecting it; we can expect an actual sensation to recur, without arguing from it to possible sensations. Both then should have been analysed, and given to us in their primary elements, not thrown to us in an undistinguished lump as they are here.

"In this postulate he concedes to the transcendental philosopher the first of his fundamental premises; *i.e.*, that the mind has capacities of its own, which it does not derive from its experience of sensations. He has here, then, abandoned the position he once maintained, that 'we have no ground for believing there is any idea, feeling, or *power* in the human mind, whose origin need be referred to any other source than experience.'"

A lively and brilliant writer, who appears to hold the opinion that the student or critic of British philosophy during the last thirty years must occupy himself chiefly with the works of Hamilton, Carlyle, and Mill, has published a volume which, more than any other we know, is likely to excite the interest and sympathy of the merely "general reader," while securing the respect of the more specially cultivated for the acuteness and power which he shows in the discussion of the doctrine of causation in relation to moral freedom.* His work originated in an immediate criticism of Mr. Mill's volume, and has been subjected to a process of revision and expansion of which the result is one which will bring reputation to Mr. Alexander for both philosophical and literary ability. The essay confines itself for the most part to Mr. Mill's chapter on "The Freedom of the "Will." The peculiarity of the view therein maintained is, that, announcing unconditionally the necessity of human actions, or, the application to them of a law of causation, it professes to upholdintact a system of moral doctrine which has been generally supposed to be, except on the hypothesis of freedom, absolutely without a basis. It is, therefore, this author's purpose to inspect Mr. Mill's method of "mixing his oil and water," and to show "how little, in the result, the dissentient "fluids, even by a philosophical ingenuity so "consummate as that of Mr. Mill, can be "coaxed into kindly interfusion." In brief, the main object of the book is to inquire how far Mr. Mill can be held to prosper in his attempt to harmonise our practical moral instincts with his speculative tenet of Necessity. There is a large amount of grave and well-reasoned matter in the book; and Mr. Alexander must have the praise of a thorough mastery of his subject, as well as of a very masterful way of writing about it. The discussions of the two points, "the direct consciousness "ness of freedom," and the "sense of responsi-"bility," are not only very effective in their controversial aspects, but very sound and comprehensive as philosophical representations. We had it in view to give account of some portions of Mr. Alexander's reasoning; but it will probably be more to the taste of our readers if we extract one of the lighter passages, in which is illustrated a simple question of consciousness:—

"When Mr. Mill disputes our 'consciousness of being able to act in opposition to the strongest present desire or aversion,' he seems to dispute a mode of consciousness which is scarcely that asserted; inasmuch as neither before nor after act, of the relative strength of our desires and aversions, is there any clear measure in consciousness. Speculatively, it is evident that the act cannot but follow the strongest desire; but this merely speculative point of knowledge is no part of our original consciousness, and is rigorously to be kept distinct from it. The question in its proper simplicity is this—Have we, or have we not,—the relative strength of the desires being undetermined in consciousness—a feeling or conviction that of two courses of conduct we are free at will to choose either; and afterward, that having chosen one, we could at will have chosen the other? Assuming, as of course we must, that in any two given philosophers the facts of consciousness are the same, if in a matter so simple as this, one of them answers yes, while the other puts in a negative, it can only be because one of the two palters with his consciousness, whilst professing a candid interrogation of it; and which of the two it is that does so, cannot be considered doubtful if the appeal is to the general consciousness. Let us put to Mr. Mill a case, and it may be well to make it one of those 'frivolous' cases, in such dubieties recommended by Adam Smith, on the ground that 'in them the judgments of mankind are less apt to be perverted by their systems.' The question shall not be whether Mr. Mill is to murder or not to murder, but one much less momentous. It is premised that within the space of a minute, let us say, Mr. Mill is to put his finger to his nose; the alternative in act proposed to him is whether he will elect to put it to the right side of his nose or the left—the instance is a somewhat too homely one, yet the better on that account. Would Mr. Mill, without bringing any of his logical great guns to bear upon it, tell us simply in this case of his *consciousness?* That though the motives are here refined to an almost inappreciable point of subtlety and evanescence, they are present under as utter a rigour of law as if they were obvious and urgent; and further, that Mr. Mill, however we suppose him to act, could only have acted otherwise, in virtue of a change in the antecedents, involving a change in prior antecedents, so that, the right side of his nose being touched, the whole previous order of the universe must have been altered to enable him to touch its left side—these are of course obvious deductions from the law of universal Causation, but they have nothing to do with consciousness. Sweeping his mind quite clear of them, if such a thing a tall be possible, would Mr. Mill report to us of *that* in its simplicity? Is not he conscious of being able to touch at will either the right side of his nose or the left? Having touched, let us say, the left side, is not he conscious he could have touched the right had he so willed it, and conscious that he *could* have so willed, chosen, or *preferred?* If Mr. Mill admits himself so conscious, he admits all that is desired of him, for precisely such a consciousness it is, that all unsophisticated men acknowledge, and would think it ridiculous to deny, throughout the whole domain of voluntary action. Should Mr. Mill, on the other hand, deny that he is so conscious, we venture to assert with some confidence, that his consciousness contradicts that of every man not a Necessitarian philosopher; and further, that it is not his veritable consciousness, but a fraudulent substitute palmed off upon him by the 'system' to which he is wedded. Farther, as there cannot be a doubt we have a consciousness of *some* kind, in regard of our actions, if it be not a consciousness of Freedom, it must needs be a consciousness of Necessity. And will the assertion of such a consciousness find favour with any mortal except perhaps here and there a zealot of the doctrine, only capable of looking at the matter through some mist of his reasoned preconceptions?"

We can very sincerely commend this volume to readers who feel themselves to be under any pressure of the special question it discusses, but who may not be able to enter on a wider and stricter investigation. It is on the right side; it is written very interestingly; and its "little vivacities" can be scarcely considered unworthy of the theme, or disrespectful to Mr. Mill. The following paper on Mr. Carlyle is altogether an "extravaganza"; but it has a meaning in it, and was not unnecessary. It almost pains one, if one has any sense of obligation to Mr. Carlyle; but it has been thoroughly deserved, and scarcely exceeds in antagonism what we ourselves felt constrained to write when the "Latter Day Pamphlets" first appeared. The imitation of Carlyle's style, in all its structure, its recurrent phrases, and its glancing allusions, is infinitely clever and amusing, Yet Mr. Alexander says, heartily for himself, notwithstanding the indulgence of such a piece of jocularity, that he considers Mr. Carlyle to be "simply our greatest man "of letters now living," and we entirely agree with him.

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* *Recent British Philosophy: a Review with Criticisms: Including some Comments on Mr. Mill's answer to Sir W. Hamilton.* By DAVID MASSON. (Macmillan and Co.)

† *The Battle of the Two Philosophies.* By AN INQUIRER. Longman, Green, and Co.

* *An Examination of Mr. J. S. Mill's Doctrine of Causation in Relation to Moral Freedom: with an Occasional Discourse on Sauerteig, by Smelfungus.* By PATRICK PROCTOR ALEXANDER, A.M. Edinburgh: Nimmo.

"DR. AUSTIN'S GUESTS."*

Mr. Gilbert first became known to the public as an original and powerful writer by a remarkable series of narratives published under the title of "Shirley Hall Asylum." In this work the author opened a new vein in English literature; in the present, he has given us more ore from the same mine. It is saying a great deal to state that the quality of the new metal is not inferior to that of the old. There is the same freshness and originality, the same ingenuity in construction, and the same pre-Raphaelite minuteness of painting as there is in "Shirley Hall Asylum," and in all Mr. Gilbert's subsequent works. In the latter quality, indeed, Mr. Gilbert excels all modern writers. He has an unequalled faculty for noticing the minutiæ of action, and it is this characteristic which gives to the reader the peculiar feeling that the author is narrating fact, and not indulging in fiction. There is, however, no elaboration of this power, for Mr. Gilbert is too great an artist to show his hand. He does not sit down to lump together a lot of small circumstances in order that the reader may know what an observant eye the author has. All his more characteristic touches are incidental, and apparently unconscious. They flow from him instead of being made by him. They are the work, not of a careful manufacturer, but of a man of affluent genius.

In no work has the author exhibited this peculiar power in a greater degree than he has in "Dr. "Austin's Guests." The connecting narrative especially is as natural as it is skilful. The ostensible author of the work is himself a madman who, not doubting his own sanity, states that, in consequence of a tremendous discovery in physical science, by which he had found the means of annihilating the universe, he had voluntarily taken up his residence in Dr. Austin's asylum, as one of the doctor's "friends." His motive in doing this was to keep himself from the temptation of carrying on his physical experiments. What can be more sane and insane—in other words, more natural to a monomaniac—than such writing as this:—

"Suddenly the whole matter appeared to me in so clear a light, and all its tremendous combinations were so perfectly before me, that I almost trembled at the power which seemed to be deposited in my hands. In the plainest manner I saw how those forces might be accumulated till they actually reached the Infinite, and some occult voices whispered in my ear that I could place myself in a position antagonistic to Deity Himself, and that if I pleased I could destroy the universe He had made. I need hardly say that this terrible blasphemy caused me the greatest pain. I prayed most earnestly that I might be relieved from the possession of this terrible power, but Satan seemed sensibly to possess me, and mingled his temptation with every prayer I uttered. My dear wife and my friends perceived the distress of mind I was labouring under, but they wrongly attributed it to a disturbed brain, and took steps to place me under restraint. At first I thought of explaining the whole matter to them, and thus prove that I was not insane; but on consideration I thought it would be more noble to sacrifice myself for the good of the universe."

Dr. Austin's house was the third asylum in which the author voluntarily took up his residence. He escaped from the first because he had strong doubts as to the sanity of the resident physician, and considered it derogatory for a perfectly sane man like himself to remain under the care of a possible lunatic. It happened, however, that after his escape he read something about Mr. Home, the spiritualist:—

"I now began to reflect as to what could be Mr. Home's mission on earth, and the longer I dwelt on the subject the more fully did I become convinced that it was to make me the instrument of his plot for the destruction of the universe. This horrible idea so preyed upon my mind ultimately that I became thoroughly miserable. My dear wife, perceiving my unhappy condition, pitied me from her heart, and again proposed that I should seclude myself from the world. Without hesitation I acted on her suggestion, but under the positive condition that I should go back to my old quarters. This was agreed to, and I became a resident in an asylum near Salisbury, special instruction having been given to the superintending-physician that Mr. Home should never be allowed to visit the house during my stay in it; which agreement, I am bound to say, was rigidly adhered to by the doctor."

The reason for leaving the second asylum was similar to that for leaving the first, and then the author became one of Dr. Austin's guests. The guests described are eight in number, all suffering from different forms of what may be termed nervous madness. One is a barrister; another a victim to the patent mania; another a young lady in love; another a victim of biology; another a lawyer; and the last a gluttonous and dyspeptic minister who imagines himself to be possessed by a demon. The psychological knowledge, or rather, we should say, intuition, displayed by the author in describing these cases is equal to the vividness of the writing. Some of them are apparently intended to hint at the solution of certain difficulties in mental disease. We refrain from describing them, for every author is entitled to tell his own tale in his own way, and as a story-teller we should not like to impose upon or attempt to abridge any work of Mr. Gilbert's.

* *Dr. Austin's Guests.* By WILLIAM GILBERT, author of "De Profundis," &c. Two Vols. A. Strahan.

MR. PLUMPTRE'S NEW POEMS.*

If smoothness and facility of versification, purity of sentiment, and fineness of feeling, sufficed to make a poet, Mr. Plumptre's claims to the bays would be indisputable. And whatever may be his title to the honour of that coronation, he has undoubtedly produced much verse which is calculated to instruct, no less than to minister to pure enjoyment. The present volume is, perhaps, scarcely equal to that entitled, "Lazarus and other "Poems"—not long since noticed by us—but it displays the same general characteristic features. The piece chosen to lead off the volume is an idyl—if we may be allowed so to describe it—of the thirteenth century. "Master" and "Scholar" are respectively Roger Bacon and a younger inmate of the same Franciscan House, at Oxford, named Joannes; in whom it is impossible not to trace a sort of foreshadowing of a greater John—the "morning star of the Reformation." As Bacon died before the close of the thirteenth century—and Wiclif was not born till about the close of the first quarter of the fourteenth—it was impossible to bring the two immediately together without a ruinous anachronism. But for this, it would be almost inevitable that the reader should identify Joannes with John de Wiclif, on finding such prophetic language respecting his career put into the mouth of the dying philosopher, his senior:—

"It is well, my son,
As night's dark shadows fall upon my life,
That I should see the brightness of a dawn
Upon the right of nations. . . .
O'er this land of ours
This England, torn by fiercest strife of blood,
This city of fair waters, where, as yet,
Men wage in darkness ceaseless strife of tongues,
The truth shall travel freely. Yes, *from thee*,
From these, thy helpmates in the life of God—
Your names forgotten; by-words of reproach
Heaped on you by your tyrants—*there shall spring*
Wide blessings for the world. The age to come,
Of which I see the promise clear and bright,
Like yon fair streaks which in the distant East
Tell of the day star's dawn, shall do the work
To which your hands were set, *and men shall own*
In you the first to light the lamp of truth,
To give the promise of a Church renewed,
A life at one with God."

—Pp. 44, 45.

Mr. Plumptre's delineation of the grand old monk and philosopher strikes us as rather weak and pale-hued. Roger Bacon, as his opening career is here sketched by himself, is in no essential features different from any youth of modern times smitten with an eager—we cannot even say passionate—thirst for knowledge and truth. There is little attempt to realise the conditions under which a powerful mind like that of Bacon, and above all, one intensely devoted to physical research, must have worked in an age so widely different from this. Then it may be true that much of Roger Bacon's labour was wasted in fruitless fields—as to a large extent it was, in alchemistic and astrological illusions: yet there is not, so far as we are aware, any evidence that he regarded his life as a wasted one; or, indeed, any good reason for our doing so. Least of all is it reasonable, to seek to eclipse its true greatness and dignity, by pre-intimations of a totally different kind. Bacon was, doubtless, a sincere Christian; and one leading object he had in view in his philosophical writings appears to have been the reconciliation of science and Christianity—surely not an aim which should entail such pangs of repentance as are expressed in words like the following:—

"If I look
Back on the past, *I see but wasted years.*
The vexed wanderings of a vain research,
For things that did not profit. All my cry
In hour of death, and at the judgment seat,
Were I to gaze upon that past alone,
Would be but one long wailing of despair;
O Lord our God! we sin exceedingly."

—P. 44.

We doubt not that the philosopher rested his hopes of salvation upon the love and mercy of God in Christ as simply as any child; but it is another thing to make him thus repent of what—so far as we are aware—he never ceased to regard with a good and comfortable conscience, and which is indeed the true and legitimate glory of his name. It is not necessary to make out a mediæval Christian to be a modern "Evangelical" before we can honour and revere him.

And here we may remark that Mr. Plumptre's blank verse, though generally flowing and musical, has one blemish conspicuously seen in the brief extracts given above. We refer to the constant and wearisome use of the cæsural pause. The impressive use of this pause is, as is well known, a capital feature of the versification of the "Paradise Lost"; and Cowper, in his Letters, calls attention to his own efforts in the same way. We are not, therefore, let it be understood, finding fault with the cæsural pause altogether, but simply with what strikes us as an inelegant use of it. Mark its effect, for example, in the fine speech of Satan ("Paradise Lost," Book I) which opens the council of the chiefs of Pandemonium,—especially in the sentences terminating thus:—

"In dubious battle on the plains of heaven
And shook His throne. . . . ."—(v. 104.)

. . . . . .

"That g'ory never shall His wrath or might
Extort from me."—(v. 110.)

What proud exultation speaks in the former of the two truncated lines, and what defiances in the latter! And what rhetorical appropriateness is there, in allotting in each case so unique and conspicuous a position to words so full of power! These half lines are more than any whole ones. In Mr. Plumptre's verse, on the contrary, the lines are perpetually running over upon one another with a sort of remnant lengths, instead of flowing on with a natural cadence to the end.

Of the other pieces brought together in this volume, we like best the "Claudia and Pudens." There is good reason to suppose that the Claudia mentioned in 2. Tim. iv. 21, is the British lady mentioned more than once by Martial (Claudia cæruleis Britannis edita, Epigr. xi. 53); and by him stated to have been married to his friend Pudens (Epigr. iv. 13)—another of the Roman salutants named in the same verse. It further appears probable that she may have been a British princess, daughter of the King Cogidubnus or Cogidunus mentioned by Tacitus (Agr. xiv.); and who, there is reason to believe, took the name of his imperial patron, Claudius—by virtue of which a daughter of his would be a Claudia. There is an "excursus" to the third volume of Alford's Greek Testament, where the whole of this curious matter is investigated; and though there are too many weak links in the chain to make the deductions certain, there is, at all events, ample justification for the use of them which Mr. Plumptre has made, in this idyl of the early Roman Church. The British—and on the above hypothesis, royal—parentage of Claudia, the elevated rank of Pudens, and their connection with Martial, are circumstances in themselves both interesting and suggestive, and—as may be seen by those who will read Mr. Plumptre—readily lending themselves to poetic treatment. The closing scenes of the life of this, perhaps, earliest of British Christians, are told in some of the best lines to be found in this volume (p. 124):—

"But, ere long,
Her own turn came. Her northern life went out
Beneath the scorching of our summer South;
And, ere her thirtieth summer came and went,
She faded from our sight. In vain we tried
The purer air where Anio pours his stream
O'er Tibur's rocks, or brought her to the coast
Where white sails glitter on the tideless sea.
She yearned for cooler clime, and fresher breeze;
And after some few months of fevered life
Grew weak and weaker yet. And Pudens nursed
That weakness to the last; for he had learnt,
Beyond all spells of Aphrodite's charm,
Or winged Eros of the poet's dreams,
The meaning and the mystery of love,
And in his Lord's great life of sacrifice,
That He might win a pure and spotless bride,
Saw the true law and archetype of his.
And then there came the end. The gathering mists
Of death were on her eyelids, and her thoughts
Ran back to spring-tide mornings of her youth:
She heard in dreams the ouzel and the lark,
The thrush and mavis (?) of her native fields,
And sang wild songs of early Druid days;
And then her true self saw and spoke again,
And, clinging fast to Pudens, who had held
Her hand in his through all the strife with death,
She whispered softly, 'Closer, closer yet;
Closer to thee and Him!' and then one sigh,
And one sweet smile upon the thin pale lips,
And all was over. We, with prayer and hymn,
Bore her by night, with torches in our hands,
And laid her in the chambers of the dead,
Hard by the Appian."

The extracts we have given will serve to show, more plainly than any words of ours, what is to be found in Mr. Plumptre, and what is not. We look in vain for those fresh, and yet no less true and penetrating, glimpses of familiar facts and truths, with which every page of Tennyson and Browning teems. The aspects of things presented to us are those accessible to all who look devoutly and in a Christian spirit upon what is around them; not those which unfold themselves to the privileged seer, and which often take time to come home to the general mind as either beautiful or true. There are no thoughts which strike us as with a beam of unexpected glory—no images round which play the witchery and the glamour of a creative imagination. All is quiet, even-toned, and perfectly free from harshness or ruggedness; and there is a pale gleam diffused over the whole, which speaks of reflected, rather than original, light. Add to this that Mr. Plumptre composes with a perilous rapidity. The greater part of the pieces contained in the present volume appear, from the dates attached, to have been composed within about six months of last year—a rate of composition scarcely compatible with strength and condensation of writing. Mr. Plumptre requires to write at an intenser glow than is felt anywhere here: and the times of intensity are apt to be short and rare.

* *Master and Scholar*, &c. By E. H. PLUMPTRE, M.A. Strahan.

BRIEF NOTICES.

The Prophet Jonah. His Character and Mission to Nineveh. By the Rev. HUGH MARTIN, M.A., Senior

Minister of Free Greyfriars, Edinburgh. (London and New York: A. Strahan.) An attempt has often been made lately, with more or less success, to free certain historical characters from what is asserted to be undeserved reproach, and to set them in their merited place of honour. Mr. Martin seems to think that such good service is needful and is due to the Prophet Jonah. His wonderful prayer in the depths, his candour with the seamen, his magnanimity in giving himself up to die, and his frank exposure of all his sinfulness to God, it is asserted, do claim for his memory "more of esteem and affectionate regard than has fallen "to his lot." But this feeling is not allowed to operate to any extravagant extent as the various incidents in the life of the prophet are successively dealt with. With considerable fulness Jonah is treated as a type, a contrasted parallel, and a sign of our Lord. In speaking of death and resurrection as being common to both the type and the antitype, we were at first startled to read, "Each of the processes is an atonement, an "expiation, a sacrifice, pacifying the Divine Judge, "satisfying Divine justice, abolishing guilt, restoring "peace, effecting reconciliation." The author wishes to show the completeness of the type. He seeks to save himself from misconstruction by carefully distinguishing between God as the moral Governor of the universe, and as the local and national King of Israel; and between the sin and the crime of Jonah's deeds: it is the crime against the King that is atoned for, the sin is left to be cleansed away by a greater than Jonah. There is much of suggestive thought in these expository exercises; and the many opportunities supplied in the course of the narrative for expostulation and warning are earnestly improved. At the same time, we need hardly say that there is much which we have even here indicated that trespasses on the limits of sound interpretation and legitimate application.

Sermons for the Sick and Afflicted. By the late Rev. HUGH STOWELL, M.A., Rector of Christ Church, Salford, Hon. Canon of Chester Cathedral, Rural Dean, &c. (London: Hamilton, Adams, and Co. Manchester: Thomas Walker. Salford: Tract and Book Society.) Among the many sermons that have been published there was still wanting a volume "prepared expressly "for the house of mourning and the chamber of sick-"ness." This want the late Mr. Stowell has felt, and in this volume, composed of sermons written when he was himself suffering from sickness and secluded from active duties, he has endeavoured to supply the want. The last one here given, from the text, "They that sow "in tears shall reap in joy," he was engaged in writing when he was seized with the attack of diphtheria of which he died. The sermons are excellently adapted to the circumstances and condition of those to whom they are addressed. The writer evidently knew from experience the peculiar feeling and need of the sick and afflicted. Suitable texts of Scripture are constantly presented linked together by words of quiet reasoning, gentle expostulation, and tender persuasion. The printer, too, has materially helped to fit this book for weak and weary eyes. The type is large and clear, and the spaces between the lines unusually broad. The volume altogether is nicely got up.

LITERATURE, SCIENCE, AND ART.

Messrs. Moxon and Co. announce as forthcoming on December 1st, in imperial 4to, with paper and type made expressly for the work, an edition of "Elaine," by Alfred Tennyson, illustrated by Gustave Doré, with nine exquisite full-page drawings, engraved on steel, in the first style of art, by Holl, Baker, Jeens, Robinson, and others. Their prospectus states that "the designs of this artist have never yet been engraved on steel, and consequently have never been interpreted in their fullest sense. M. Doré has made these drawings with special reference to this mode of engraving, and it was at his earnest request that the publishers determined to incur the great outlay necessary to produce this book. It is also the first time that M. Doré has illustrated the works of a contemporary author, and, to use his own words, he desires the work to be a monument to Mr. Tennyson and his own powers."

Mr. Charles Maclaren, formerly editor of the *Scotsman*, died last week at his residence, Moseland Cottage, Grange.

Mr. E. Tinsley, the publisher, died suddenly, on Thursday, of apoplexy.

Dr. Russell, the well-known correspondent of the *Times*, enters the ranks of novelists with a work entitled "Dr. Brady."

We are promised another last work by Rossini. He is reported to be still engaged on a cantata to commemorate the restoration of Venice to Italy.—*Orchestra.*

Mr. Charles Dickens is closely engaged on a new serial, which rumour says will appear with the new year.

Dr. John Brown, author of "Rab and his Friends," &c., is said to be in very bad health.

It is rumoured in literary circles that the Emperor Napoleon, as soon as he has concluded his "Cæsar," will undertake the life of Charlemagne.

M. Guizot is at his estate of Val Richer, occupied in writing the eighth and last book of his memoirs. This volume is said to open with a very curious chapter on the personal relations of the writer with Louis Philippe.

Messrs. Cassel, Petter, and Galpin are issuing a new edition of their large map of London, in nine weekly sheets at threepence each. The scale is no less than nine inches to the mile.

The title of Longfellow's new volume is to be "Flower de Luce," and of Whittier's, "The Tent on the Beach." A volume of "Religious Poems" by Mrs. Harriet Beecher Stowe is announced.

A New York paper estimates that the amount realised by picture sales in that city averages upwards of 400,000 dollars a year, and mentions this as a striking evidence of the growth of the love of art in the community.

Miscellaneous News.

METROPOLITAN WATER SUPPLY.—Some active steps are at length being taken to procure a better water supply for the metropolis, and a committee, consisting of Sir John Lubbock, Alderman Lusk, M.P., Dr. Andrew Clark, Dr. Jeaffreson, Mr. Whalley, M.P., Dr. Murchison, and other gentlemen, has been formed to obtain by immediate legislative enactment powers of compelling the existing metropolitan water companies, as far as their means will enable them, to afford a constant instead of an intermittent supply of water throughout the metropolis; to compel them to give water of the purest possible quality by means of improved filtration; to lower the present rate of charges, and to amend the mode by which the rates are levied and collected.—*Pall Mall Gazette.*

MR. HENLEY, M.P., addressed an agricultural meeting at Thame, on Thursday night. He dealt with a variety of topics, beginning with the cottages of agricultural labourers, which he thought were not so bad as had sometimes been represented; and he argued that the greater rates of mortality in towns proved that the working classes were worse lodged there than in the country. He gave some account of the proceedings of a deputation which had waited upon the Duke of Buckingham in reference to the Orders in Council, by which cattle-markets had been virtually closed in the country, and expressed a hope that, as the result of that interview, some means of mitigating the evil might be devised. On the subject of Reform, he sagaciously expressed the opinion that until the question was settled it would continue to make shipwreck of Government after Government. He was for a moderate and judicious settlement, but he did not give his auditory a more explicit statement of his opinions.

THE HARVEST IN YORKSHIRE.—Nearly all the reports of the condition of the crops in Yorkshire, which we publish, are less encouraging than we could desire. The almost uninterrupted rains of the last two or three weeks have not only retarded the ingathering of the wheat crops, which, when our last reports were supplied, it was anticipated would give an excellent yield, but have excited no small anxiety as to the future. The dry winds which have prevailed, however, prevented sprouting to the extent which would have occurred had the rains been followed by a warmer temperature; and from most districts our correspondents concur in stating that, should we be favoured with fine dry weather for two or three weeks, the very gloomy anticipations which some have entertained will not happily be realised. The *Mark-lane Express*, reviewing the prospects for the country at large, estimates that one-fourth of the wheat and barley crops has been jeopardised. The potato disease has also appeared, but the other green crops are generally in excellent condition.—*Leeds Mercury.*

THE REFORM MOVEMENT.—A deputation from the National Reform Union, including Mr. Bazley, M.P., Mr. Cheetham, M.P., Mr. Whitworth, M.P., Sir Elkanah Armitage, and other gentlemen, waited upon Mr. Gladstone at his residence, Carlton House-terrace, on Wednesday, for the purpose of ascertaining whether he would take part in the demonstration to be held shortly in that city. Mr. Gladstone decided to decline the invitation, and gave reasons for this decision which are said to have satisfied the deputation that the course he had resolved upon was the correct one. He will be present at the northern reform demonstration which is to be held in Manchester next Monday. Meetings to form local reform leagues have been held during the week at Oxford, Brighton, Falmouth, and Manchester. One of the meetings held in the latter city was held by torchlight, and several thousands of working men were present. The Associated Trades' Unions of London are making preparations for holding a monster meeting early in November in favour of an extension of the suffrage.

SOMNAMBULISM EXTRAORDINARY. — The *West Surrey Times* gives a remarkable story of this nature. At a farmhouse in the vicinity of Guildford, a few evenings ago, a large roll of butter was brought in at tea. The careful wife proceeded to cut the butter in two in order that one half of it only might remain on the table. The knife grated upon something in the centre of the butter, and in the very heart of the lump she found a gold watch and chain, very carefully rolled up, but not enveloped in paper or any other covering. At this juncture Sarah B——, the domestic, entered the room, and uttering a sharp exclamation, darted off again precipitately. Scarce had the farmer time to remark upon Sarah's strange conduct, than she returned, breathless with haste and anxiety, ejaculating, "It's mine, mum! it's mine, mum!" Mrs. —— remembered to have heard Sarah say that she had been left a gold watch and chain by a deceased relative, that she was always in terror of losing it, that she did not wear it, as not suitable to a person in her station of life, and that for safety she kept it locked up in her box under her clothes. Sarah declared that she had been in the habit, when under the influence of strong emotion, of walking in her sleep. On the previous Monday she had been reading in the newspaper some dreadful tales of burglary with violence. On the same night she had a most vivid dream. She thought that the house had been entered by burglars, and that she saw them through a chink in the door enter her master and mistress's room. She tried to scream, but could not, and although very anxious for her master and mistress's welfare, her thoughts seemed to revert in spite of everything to the necessity of saving her watch. At length she dreamed that she hit upon an expedient. She quietly got out of bed, unlocked her box, took out the watch, slipped on her dress, and softly glided down stairs and made her way to the dairy. She there took a roll of butter of the Saturday's making, wound the chain round the watch, and deftly inserted both watch and chain in the very centre of the butter, making up the roll precisely in the form that it was before. She then thought that she passed swiftly upstairs, and reached her room unmolested. On inspecting the watch found in the butter, she had no hesitation in declaring that it was hers! Farmer —— and his wife accordingly handed over to Sarah B—— the watch and chain.

LOST AMONG THE HILLS.—Great excitement was caused in Clova and neighbourhood on Sunday evening by the report that a woman named Mrs. Wilson, from Glasgow, who had set out from the Kirkton during the afternoon with the intention of going to Loch Brandy, had not returned. The mist, which was on the hill tops all day, grew much denser towards nightfall, and the woman being a perfect stranger to the hills, great fears were entertained for her safety. About nine o'clock three parties of men, provided with lanterns, proceeded to the loch, and searched until about three in the morning without success. At daybreak the search was renewed, and the mist having now cleared off a little, every one was sanguine of success. But up to nine o'clock no trace of the woman was found. The company then set out from the Parkhead, and divided into two parties, one of which proceeded to the Earl of Dalhousie's forest. The other beat the southern slope of the Clova hills. The former, happily, were successful in discovering the object of their anxious search. It appears the unfortunate woman had never got to Loch Brandy at all, but getting bewildered in the mist, had wandered several miles into the forest, where she had passed the night amid the darkness and rain. It was about four o'clock in the afternoon when she was discovered. She was not so much exhausted as might have been expected from the exposure, want of food, and her thin attire, but she had almost given up hopes of ever getting back to her friends. The few friendly sheep who had kept beside her all night were gone, and she had written on her watch the last words she ever thought she would write on earth. After a little refreshment, Mrs. Wilson was conducted back to the Kirkton, and having got a night's rest was conveyed to Kirriemuir the next day.—*Dundee Advertiser.*

A BRIDE DROWNED ON HER WEDDING DAY.—Another melancholy catastrophe took place on the river Ribble, at Preston, on Saturday afternoon last. In the morning of that day a young man named John Turner, a spinner, living in Barnes-street, Accrington, was married at St. James's Church, in that town, to Mary Elizabeth Ingham, a power-loom weaver who lived in the same street. The other members of the bridal party were Elizabeth and Mary Ellen Aspden, and Robert Chippendale, and John Rawcliffe, all weavers, and residents in Accrington. After the marriage ceremony the whole party left Accrington for Preston, where they proposed to stay until Monday. In the afternoon, about three o'clock, they hired a four-oared gig at Hesketh's boathouse, and four of the party, the newly-married couple, and Chippendale, and Elizabeth Aspden, entered it for a row on the river; the other two, Rawcliffe and Mary Ellen Aspden, intending to walk on the banks of the river. As the four persons named stepped into the boat, one of the men jocularly remarked to the women, "We will have you in the water before we get back," and, laughing at the jest, they took their seats. When they had rowed as far as a point opposite to Ribble-place, they were turning the boat to go back, when it was upset, and a heartrending scene ensued. Turner managed to grasp the boat, which drifted to the Penwortham side of the river, and he gained the land; his wife, struggling in the water, and shrieking frantically, was carried away by the current, and drowned before his eyes; and the other two must soon have shared the same fate, had not a boat, rowed by John Kelly and William Bonny, come up and rescued them in the nick of time, an alarm having been given by Rawcliffe and his companion. The body of the unfortunate young woman had not been recovered on Saturday night, nor is it likely that it will be until the present flood subsides. Not one of the whole party can give any reasonable explanation as to the cause of the accident, but it is stated as a probability that the bow of the boat, in turning, touched a point of land jutting into the water.

THE ELECTION COMMISSIONS.—The Lancaster Commissioners continue their sittings, and receive daily evidence of the unblushing corruption which prevailed at the last election. Upwards of half the voters, it is admitted, received bribes. The constituency numbers 1,419, but only 1,339 voted, and of these 750 were bribed. Mrs. Isabella Willacy, landlady of the King's Arms at Morecambe, was one of the witnesses before the Lancaster Election Commissioners on Monday. She gave a very straightforward account of her labours in bribing voters with money which she received from a Welshman who was unknown to her. One John Armistead got 10*l.* from Mrs. Willacy, and then voted the wrong way. "I went to him," said the landlady, "after the election, and said, 'Give me

back the money I gave you.' He said he had only got 6*l*. I threatened to have him put into the Bribery Court, and he then returned the 6*l*." The witness added, in reply to a question from the Commissioners, that she "supposed" there was a Bribery Court at Morecambe. She was not herself a member of it.—The Reigate Election Commission, it is understood, will shortly be adjourned till October, with the sanction of the Home Secretary. Even after the revelations made respecting Yarmouth and Lancaster, the disclosures of the bribery and corruption at Totnes are startling. It came out on Friday and Saturday that at the last election Mr. Heath, acting in the interest of Mr. Dent, the Conservative candidate, made a round of morning calls to the ladies of the electors, offering 30*l*., 40*l*., 60*l*., or 100*l*., according to quality and circumstances. The Liberals of Totnes were driven to fight the enemy with his own weapons. If the Conservatives offered 30*l*., the Liberals offered 50*l*., or tried to bribe those who had taken bribes out of the promises they had given. They fought with house and land, as well as money. On Friday witnesses swore that they had been turned out of their houses shortly after voting against the Liberals. On Saturday there were more disclosures. It is a story of bribery upon bribery, bid rising upon bid, and such principle as there had been at Totnes melting, like flakes of snow, under the new influence. If a man had principle, he only felt that it entitled him to a higher bribe than his neighbour, if he chose to change sides. One witness confessed to receiving 60*l*. three times over for his vote.

Gleanings.

A Scotch lady recently caught and landed, without any aid, *five* fine salmon in the short space of four hours.

An American paper says:—"The Emperor Maximilian's European despatch on Tuesday, for the Atlantic cable, to his wife in France, cost 15,364 dols. in gold, and was nearly 700 words in cypher."

What is the difference between a ship that barely escapes wrecking on a headland, and a weather-glass?—The one weathers the point, and the other points the weather.

A letter from Switzerland says that the ascent of the Frohnalpstock, 7,092 feet, was accomplished a few days back by a little girl barely six years of age, in company with her grandfather.

Severe thunderstorms occurred in Yorkshire and Lancashire on Saturday and Sunday. Near Wigan a girl, fourteen years of age, was killed by the lightning.

Dr. Kidd, in a letter to a weekly paper, draws attention to the fact that in thirty-nine London workhouse infirmaries carefully inspected, in only one—Camberwell—was there a Bible or Testament for the use of the inmates, even on Sunday.

The Saxon Colour Manufacturing Company of New York, have, it is said, discovered a new green paint whose brilliancy eclipses the finest specimens of that colour with which Europeans are familiar.

A Western editor, speaking of a quill-driving contemporary, says, "His intellect is so dense that it would take the augur of common sense longer to bore into it than it would to bore through Mont Blanc with a boiled carrot."

SUBSTITUTE FOR FOOD.—M. Rossi writes to the Roman *Correspondenza Scientifica*, stating that by the use of the *Erythroxylon coca* of Peru men may live in robust health several days without food. M. Rossi declares that after taking a decoction of the leaves of the plant he felt neither hunger nor thirst for forty-eight hours. This would be a good thing for a short-victualled ship.

A Yorkshireman who had attended a meeting of the Anthropological Society was asked by a friend what the learned gentlemen had been saying. "Well, I don't exactly know," he said; "there are many things I could not understand; but there was one thing I thowt I made out—they believe that we have come from monkeys, and I thowt as how they were fast getting back again to where they came from."

THE RHENISH FRONTIER OF FRANCE.—Mr. Pope Hennessy, in a recently published pamphlet, relates the following conversation with Lord Palmerston:—"It may not be uninteresting to mention the latest views upon the Rhenish frontier of that experienced statesman, who signed the warrant for consigning Napoleon I. to St. Helena, and who, nearly half a century after, assisted with all his influence in restoring the French Empire under Napoleon III. For the perfect accuracy of the following conversation the author can vouch. It was the habit of Lord Palmerston to converse often unreservedly in the tea-room of the House of Commons with political opponents—great leaders as well as humble privates—whom he was not likely to meet at Cambridge House. Speaking in the summer of 1863 to one of the rank and file of the Opposition, he said, 'I hear from Paris that the Emperor has been talking to you again about Poland. Do you know what he really wants?' 'I suppose,' was the reply, 'he wants you to keep the engagements which England shares in common with France, and which Lord Russell has in his despatches again and again——' 'Don't quote Lord John's despatches,' interrupted the Premier, 'let us talk sensibly; don't you know the Emperor only wants the Rhine? Has he not been speaking about it?' 'I really know nothing of the kind,' said the other. 'The Emperor is a man of business. He speaks always of the matter in hand, and he is not very likely to waste his time talking to me on an abstract question of remote politics.' 'Ah!' replied Lord Palmerston, 'your favourite Poland is far more abstract and remote, even at this hour, than the Rhenish frontier.' 'But supposing so,' rejoined the other, 'is it possible to see any such benefit to England in keeping the Rhenish frontier from France as would make you oppose its restoration?' 'Certainly not,' said the great Minister, 'certainly not; but there is a vast difference between opposing and encouraging. It would be insanity for us to oppose that which the French have such a natural desire to accomplish, and in which we have not the smallest direct interest one way or other; but there are good reasons also why we must not do anything now to encourage them.' He returned to his seat in the House without saying what those reasons were."

Money Market and Commercial Intelligence.

City, Tuesday Evening.

The public funds are dull and without much variation, owing partly to the absence of many of the dealers from town, and partly from the continued wet weather, which causes apprehensions as to the late harvest in the north, and has had the effect of producing a firm corn market. The prevailing and closing price for Consols is 89⅛ ¼ for money, and 89⅜ ½ for Account.

This morning an adjourned general court of the proprietors of the Bank of England was held at the Bank Parlour, Threadneedle-street, for the purpose of taking a determination on the following resolution passed at a general meeting on Thursday last:—"That a half-year's dividend of interest and profits be made on the 10th of October next of 6*l*. 10*s*. per cent. without deduction on account of income tax." The resolution was carried.

The liquidators of the Agra and Masterman's Bank have paid a first dividend of 5*s*. in the pound. The accounts of the distant branches as to the prospects of liquidation have thus far been uniformly satisfactory, and it is expected that the bank will shortly be resuscitated on a firm basis.

BANK OF ENGLAND.

(From Friday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Sept. 12.

ISSUE DEPARTMENT.

Notes issued	£29,898,175	Government Debt	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin & Bullion	14,983,175
	£29,898,175		£29,898,175

BANKING DEPARTMENT.

Proprietor's Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£11,711,723
Rest	3,998,021		
Public Deposits....	5,184,758		
Other Deposits	17,808,397	Other Securities ..	22,481,941
Seven Day and other Bills	652,209	Notes	6,421,120
		Gold & Silver Coin	1,081,602
	£41,696,386		£41,696,386

Sept. 13, 1866. GEORGE FORBES, Deputy Cashier.

Births, Marriages, and Deaths.

BIRTHS.

IVIMEY.—September 10, at 30, Hilldrop-road, the wife of Henry Ivimey, Esq., of a son.

EDWARDS.—September 13, at Frome, the wife of the Rev. Edwin Edwards, of a daughter.

MARRIAGES.

ROWLEY—GOWLAND.—September 11, at the Poultry Chapel, by the Rev. J. Spence, D.D., Henry, second son of Mr. W. Rowley, Snell's Park, Edmonton, to Ann, second daughter of the late Thomas Gowland, 5, Leadenhall-street. No cards.

SMITH—PRIDIE.—September 11, at Zion Chapel, Halifax, by the Rev. Bryan Dale, Mr. Alfred Smith, of Bristol, to Hannah, second daughter of the Rev. James Pridie, of Halifax.

GANE—STURGES.—September 11, at St. Paul's Church, Bedford, Mr. John Gane, of Richmond, Surrey, to Selina, youngest daughter of Mr. Nathaniel Sturges, of Bedford.

SMITH—BRAMALL.—September 12, at the Congregational chapel, Essex-street, Bowling, by the Rev. J. K. Nuttall, Mr. James Smith, of Bradford, to Mrs. Mary Jane Bramall, of Bowling.

WORTHINGTON—INGHAM.—September 12, at the Congregational church, Cheetham Hill, by the Rev. J. Allanson Picton, M.A., of Leicester, John Henry, eldest son of Mr. Thomas Worthington, of Harpurhey, to Ellen Edith, only daughter of Mr. Samuel Broadbent Ingham, of Cheetham-hill.

CARLISLE—HENDERSON.—September 12, at East Sheen Chapel, Mortlake, Surrey, by the Rev. George Martin, of Lewisham High-road Congregational Chapel, Mr. Bruce Carlisle, of Dumfries, second surviving son of the late Rev. Samuel Hanna Carlisle, of Romford, Essex, to Mary Jane, youngest daughter of the late Mr. John Henderson, of Lydney, Gloucestershire.

LYMAN—FAULLS.—September 12, at Westminster Chapel, by the Rev. Samuel Martin, Mr. H. A. Lyman, of Roma Villa, Upper Norwood, to Isabella Maria, second daughter of T. K. Faulls, Esq., of London. No cards.

HUDSWELL—RUNDLE.—September 12, at the Independent chapel, Cardiff, by the Rev. J. J. Waite, Mr. W. S. Hudswell, of the firm of Hudswell and Clarke, engineers, Leeds, and son of the Rev. W. Hudswell, to Ellen, eldest daughter of W. Rundle, Esq., of Rothsay-terrace, Cardiff.

VERNON—LAW.—September 12, at the Congregational chapel, Lutterworth, by the Rev. Mr. Hopwood, William Ebenezer, only son of Mr. Isaac Vernon, to Sarah Elizabeth, second daughter of Mr. James Law. No cards.

WILSON—FITCH.—September 13, at Hare-court Chapel, Canonbury, by the Rev. Alexander Raleigh, D.D., the Rev. Thomas Given Wilson, minister of the new Congregational church, Halstead, Essex, to Lillah Maria, eldest daughter of Mr. Frederick Fitch, of 66, Bishopsgate Within, and Hadleigh House, Highbury New Park, London. No cards.

SWINDELLS—LAWTON.—September 13, at the Methodist New Connexion Chapel, Higher Hurst, by the Rev. L. Stoney, Mr. James Swindells, cotton spinner, Salem, Oldham, to Elizabeth Hannah, daughter of Mr. John Lawton, County End Mills, Lees.

DAVIES—DAVIES.—September 13, at the Congregational church, Edmonton, by the Rev. Arthur Hall, the Rev. D. W. Davies, Presbyterian minister, Brecon, to Margaret Catherine, younger daughter of the late Rev. Evan Davies, Richmond, Surrey.

FIGGIS—SMITH.—September 13, at the Old Gravel-pits Chapel, Hackney, by the Rev. J. Davies, assisted by the Rev. J. B. Figgis, M.A., of Brighton, brother of the bridegroom, Mr. Samuel Figgis, of London, youngest son of John Figgis, Esq., of Victoria Lodge, Donnybrook, Dublin, to Anna Maria, eldest daughter of the late Benjamin Smith, jun., Esq., of Sutton Lodge, Hackney.

POTTER—PRIOR.—September 13, at the Odiham Independent Chapel, Mr. John Potter, of Fleet, Primitive Methodist minister, to Mrs. Elizabeth Prior, of the same place.

THOMAS—MILL.—September 13, at Wilton-square Welsh Presbyterian Chapel, by the Rev. D. C. Davies, M.A., assisted by the bride's father, Mr. David Rees Thomas, of Yonge Park, son of John Thomas, Esq., Llanstephan, to Lizzie, eldest daughter of the Rev. John Mill, F.R.G.S., &c.

TUCKER—FAINT.—September 17, at Clapton, by the Rev. H. J. Gamble, Mr. Henry Tucker, of Clapton-square, to Ellen Priscilla, only child of the late William Faint, Esq., of Peckham, formerly of Fir-hill House, Sydenham. No cards.

DEATHS.

DAVIS.—June 4, at Moore Farm, Adelaide, South Australia, formerly of London, Abraham Hopkins Davis, Esq., J.P., in the sixty-ninth year of his age.

FISON.—September 12, at Thetford, Margaret, relict of the late Rev. W. Fison.

MACKENNAL.—September 13, at Surbiton, Euphemia Elizabeth Mackennal, in the twenty-first year of her age. Friends will please accept this intimation.

BROWNSMITH.—September 14, at his residence, 104, Cambridge-street, Warwick-square, Pimlico, aged fifty-seven, John Leman Brownsmith, Esq., for eighteen years organist of the Sacred Harmonic Society, London.

HOLLOWAY'S OINTMENT AND PILLS.—PALPITATION, SHORTNESS OF BREATH, DROPSY.—This last-named disease is commonly preceded by irregular action of the heart and difficult respiration, which symptoms are always severe, and ever go from bad to worse, unless proper means of cure be resorted to. In Holloway's unrivalled Ointment and Pills the dropsical patient ever finds succour; the present relief derived from the use of these remedies is marvellously quick, and perseverance in the steady application of this noble Ointment invariably results in a lasting and satisfactory cure. The two medicines act with such energy on the circulation and absorbent system, that the dropsical fluid vanishes, and the sufferer finds all the oppressive symptoms daily decline till natural health returns.

Markets.

CORN EXCHANGE, LONDON, Monday, Sept. 17.

There was a small supply of English wheat to this morning's market. The unsatisfactory state of the weather caused holders to hold at advanced rates with much firmness, but only a limited sale was effected at an improvement in prices of 1*s*. to 2*s*. per qr. from Monday last. Foreign wheat also held very firmly, and in some instances an advance of fully 1*s*. per qr. was obtained. Barley of all sorts 1*s*. per qr. higher. Beans and peas unaltered. The arrivals of oats for the week are very large. This checks any tendency towards improvement in value for ordinary descriptions, of which nearly all the supply consists. Fine stout corn, being scarce, commands high rates; other descriptions move off slowly, at former quotations.

CURRENT PRICES.

	Per Qr. s.	s.		Per Qr. s.	
WHEAT—			PEAS—		
Essex and Kent, red, old	50	56	Grey	33	35
Ditto new	44	51	Maple	35	38
White, old	56	62	White	37	40
,, new	50	56	Boilers	38	40
Foreign red	48	52	Foreign, white ..	38	40
,, white ..	52	62	RYE	26	28
BARLEY—			OATS—		
English malting ..	31	36	English feed.. ..	21	26
Chevalier	38	42	,, potatoe ..	26	31
Distilling	27	31	Scotch feed	23	27
Foreign	20	27	,, potatoe ..	26	31
MALT—			Irish black	20	25
Pale	54	67	,, white	21	26
Chevalier	64	68	Foreign feed.. ..	21	25
Brown	48	58	FLOUR—		
BEANS—			Town made	47	50
Ticks	42	44	Country Marks ..	36	39
Harrow	44	47	Norfolk & Suffolk	34	36
Small	47	51			
Egyptian	37	41			

BREAD.—LONDON, Monday, Sept. 17.—The prices o wheaten bread in the metropolis are from 8d. to 8½d.; household ditto, 6½d. to 7½d.

METROPOLITAN CATTLE MARKET.

MONDAY, Sept. 17.—The total imports of foreign stock into London last week amounted to 16,883 head. In the corresponding week in 1865 we received 25,089 head; in 1864, 14,303; in 1863, 15,217; in 1862, 11,620; in 1861, 12,148; in 1860, 11,522; and in 1859, 9,893 head. There was a large supply of foreign stock on offer here to-day. On the whole, the demand for it was inactive, at about last week's quotations. A large number of foreign sheep have been stopped by the Customs authorities at Harwich and in London. The show of English beasts was small; but the quality of most breeds was good. Prime runts, Herefords, and shorthorns sold steadily, at full quotations. Otherwise the demand was inactive, at about late rates. The top quotation was 5*s*. 6d. per 8lbs. The arrivals from Ireland were small, whilst no stock reached us from Scotland. From Lincolnshire, Leicestershire, and Northamptonshire, we received 1,300 Shorthorns, &c.; from other parts of England, 600 various breeds; and, from Ireland, 80 oxen and heifers. We were tolerably well, but not to say heavily, supplied with sheep, the sale for which was in a sluggish state. Prime breeds supported last week's prices, but inferior stock was rather cheaper. The best Downs and half-breds realised 6*s*. 4d. per 8lbs. Calves were in moderate supply, and fair request, at extreme currencies—viz., from 4*s*. 0d. to 5*s*. 6d. per 8lbs. The sale for Pigs was steady, at full prices. A petition for the transit by railway from this market of cattle and sheep for slaughter lies for signature at each of the banks.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts.	3 6	to 3 10	Prime Southdown	6 0	to 6 4
Second quality .	4 0	4 8	Lambs	0 0	0 0
Prime large oxen.	4 10	5 2	Lge. coarse calves	4 6	5 0
Prime Scots, &c..	5 4	5 6	Prime small . .	5 2	5 6
Coarse inf. sheep.	4 0	4 4	Large hogs . .	4 0	4 6
Second quality .	4 6	5 2	Neat sm. porkers.	4 8	5 0
Pr. coarse woolled	5 4	5 10			

Quarter-old store pigs, 30s. to 34s. each. Suckling Calves, 20s. to 23s.

NEWGATE AND LEADENHALL, Monday, Sept. 17.

The supplies of meat on sale at these markets, to-day, are moderate. Generally speaking, the trade is inactive, at our quotations.

Per 8lbs. by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef .	3 4	to 3 10	Small pork . .	4 8	to 5 0
Middling ditto .	4 0	4 4	Inf. mutton . .	3 6	4 4
Prime large do. .	4 6	4 8	Middling ditto .	4 6	5 0
Do. small do .	4 10	5 0	Prime ditto . .	5 2	5 4
Large pork. . .	4 0	4 6	Veal	4 4	5 4

COVENT GARDEN MARKET.—LONDON, Saturday, Sept. 15.

Notwithstanding the very wet weather which we have experienced, supplies of most things have been well kept up. Kent cob nuts, of which there is a large crop this season, is coming in very plentifully. Apples and other hardy fruits, with the exceptions of plums, are sufficient for the demand. Pine-apples and hot-house grapes are also plentiful. Vegetables continue abundant. Flowers chiefly consist of orchids, asters, calceolarias, pelargoniums, fuchsias, balsams, cockscombs, mignonette, and roses.

PROVISIONS, Monday, Sept. 17.—The arrivals last week from Ireland were 3,953 firkins butter and 2,393 bales bacon, and from foreign ports 25,9 6 casks, &c., butter, and 1,481 bales of bacon. The business transacted in the Irish butter market was quiet, without change in prices. Foreign met a good sale, and best Dutch and finest Jerseys advanced 4s. to 6s. per cwt. In the bacon market there was no change to report—the supplies about equal to the demand.

POTATOES. — BOROUGH AND SPITALFIELDS, Monday, Sept. 17.—The supplies of home-grown potatoes on sale at these markets are tolerably good. Fine samples move off freely, at full quotations, but for inferior sorts the demand is inactive. The accounts respecting the disease are unfavourable. Regents, 70s. to 110s. ; Rocks, 50s. to 70s. per ton.

BOROUGH HOP MARKET, Monday, Sept. 17.—Our market has been fairly supplied with the new growth during the past week, and the demand has materially improved, most of the consignments having found ready purchasers at an advance of 10s. to 12s. on last week's quotations, owing doubtless to the reported spread of mould and lice in Mid and East Kent, which it is expected will seriously affect not only the quality but the quantity of the yield in those districts. From the Weald and Sussex we hear that the crop is coming in very short of what was expected two or three weeks ago. European accounts are without alteration. We give an extract from our correspondent's letter, dated New York, Sept. 5 :—"The sudden increase and development of vermin in the hops alluded to in our last respects have continued and increased to a fearful extent; indeed the change that has taken place in the appearance and condition of the crop within a week or ten days is really wonderful : we are now convinced that the yield will be reduced as much as 20 to 25 per cent. below estimates of two weeks ago, besides the quality being very much impaired of those that will be harvested. Many yards that looked fine have within a few days nearly wasted away, by reason of the lice having literally filled the hop and exhausted its substance. Of course growers are hurrying down their hops, and there will be many poor unmatured ones. We do not expect we shall have nearly sufficient prime hops for our home consumption." Mid and East Kents, 175s. to 185s. ; Weald of Kent, 145s. to 170s. ; Sussex, 140s. to 160s. ; ; Farnham and Country, 168s. to 225s. The imports of foreign hops into London last week consisted of 9 bales from Bremen, 10 Hamburg, 69 Rotterdam, and 167 bales and 3 bags from Boulogne.

SEED, Monday, Sept. 17.—The continuance of unfavourable weather is reported to have caused much injury to the crops of cloverseed both in this country and on the continent ; and during the past week there has been an active inquiry for red seed at an advance of 3s. to 4s. per qr., at which a considerable quantity of seed has been taken, mostly for continental account. White cloverseed is in scanty supply, and held for extreme rates. New English trefoil was fully as dear. Winter tares met a very slow sale.

OIL, Monday, Sept. 17.—Linseed oil is quieter, at 41s. 6d. per cwt. on the spot. Rape oil is steady, at late rates. The demand for other oils rules quiet, at out quotations. Turpentine is in limited request, at 37s. per cwt. for spirits on the spot.

TALLOW.—LONDON, Monday, Sept. 17.—P.Y.C. is steady at 45s. for new and 45s, for old on the spot. Town tallow commands 45s. 3d. net cash. Rough fat is now selling at 2s. 4d. per 8lbs.

COALS, MONDAY, Sept. 17.—The few cargoes of best coals were cleared off to-day at 6d. per ton advance on last day's rates. Hetton's, 22s. 6d ; Hugh Hall 21s. ; Cassop 21s. 9d. ; Caradoc, 22s. ; South Hartlepool, 21s. 6d. ; Pettington, 20s. ; Tanfield, 15s. 6d. ; Holywell, 19s. 9d. Fresh ships 37. Ships at sea 80.

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